

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LII

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NEW SERIES  
VOLUME XXXI. No. 50

## THE ORPHANAGE

To the Baptists of Mississippi:

In behalf of our unfortunate, dependent, and orphan boys and girls, I want to thank you for your very generous Thanksgiving donations. Judging by what others say, who are supposed to know, we received more than was ever received before, in the way of food and clothing. We want you to express our sincere thanks to all who had a part in these donations. We regret that we did not get a sufficient amount of money to pay our operating expenses, until the next special offering. We are also very sorry that it will be necessary for us to do less for our children than we are now doing. Probably, there were some who thought we would begin to realize from our gas well, at an early date. However, we regret that it will be some time before we can realize any proceeds from the well.

We gratefully appreciate the donations we received, and we trust that the Lord will bless you because of your generosity.

Sincerely yours,

—O. C. Miller, Supt.

—BR—

Virginia Baptists are said to have had a little over 1,000 messengers at their state meeting.

The Western Recorder receives three and one-half per cent of the cooperative funds given by Kentucky Baptists.

It is said that Prof. Harper Gatton has been elected as president of Georgetown College, succeeding Dr. M. B. Adams.

Pastor B. C. Cook resigns at Pleasanton, Texas. He is remembered as pastor at Pascagoula, Coffeeville and Sardis in this state.

Sixty men made the canvass for the budget of West Point First Church on last Sunday afternoon. Pastor E. F. Wright says it was the most satisfactory work done since he became pastor there.

Mississippi College is making a fresh attempt to build up its library according to demands of the college standards. If you have books that will help in the making of a great library and are willing to contribute them, send them on.

The chief problem before many of our Baptist State Conventions this year seems to have been how to take care of the obligations on our schools without doing injustice to the mission work. Almost every state had to meet this issue. Our people in Mississippi are familiar with it and have to work it out and pray it through. In Georgia they seem to have opened the way for schools to make their own appeals to the people. Everybody recognizes the necessity of securing more money for all of our work. The problem is to find the most efficacious and fairest way to get it.

Dr. W. T. Lowrey returned this week from a short visit to Oklahoma, where he interviewed a few good friends of Mississippi College in the interest of the Alumni Building, whose indebtedness Dr. Farr is making a successful effort to wipe out.

Rev. W. W. Brown, former pastor in southern Illinois, is visiting relatives in Vicksburg. Bro. Brown preached recently very acceptably for both the First and Bowmar Avenue Churches there. It is hoped that Bro. Brown may be induced to accept work with some church in our state.

"The Christmas Seals of the National Tuberculosis Association which are sold at Christmas time every year provide funds for one of the most valuable of all services to mankind in helping to prevent and destroy a disease which threatens millions of homes and weakens millions of the children and youth of the nation. I commend this yearly campaign to all our people."—Herbert Hoover.

"The Young People's Department Of The Sunday School", is the title of a new study course book by Wm. P. Phillips and W. A. Harrell. These men have worked at this business for years and this book embodies the fruits of their labors in a field which offers great returns for investment. If you are a pastor or superintendent or worker in this department you will need the book.

Brother J. W. Michaels, a deaf mute, was a missionary of the Home Board to the deaf for 25 years. He is still anxious to be helpful to these people. He has a book which sold for \$1.00 cloth and sixty cents paper, which he will now send for twelve cents to cover postage to Sunday Schools who wants to know more about this work. He believes that it will increase the usefulness of pastors and other workers who come in contact with deaf people.

What can one say in a paragraph about the immense labor involved in making The Southern Baptist Handbook? This is the annual product of the brain of Dr. E. P. Alldredge, of the Nashville Sunday School Board. He has covered more territory, gathered more facts in this field, arranged them more conveniently and systematically than ever before. The book is in three parts, namely: Survey, Numbers, and Directories. In the first you have the record of all the Churches, Associations, Conventions, Drift of Contributions, Financial Problems and Stewardship. In the second part you have Summary of Gains and Losses, Baptisms, various departments in the churches, Big Churches, Schools and Colleges, Social Service, U. S. Population, Population of the South, Baptists and others. In part three you have the directories of the Southern Baptist Convention, the State Conventions, Papers, W. M. U., Roster of Ministers, and the Index. All for 50c.



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# THE DEVELOPMENT OF A SENSE OF PERSONAL RESPONSIBILITY THE KEY TO THE SOLUTION OF OUR DENOMINATIONAL PROBLEM

Norman W. Cox

If the more than three and three quarter millions of Southern Baptists had averaged last year five cents per Sunday in their gifts to the Co-operative Program plus their designated gifts the amount given would have exceeded by approximately two and one quarter millions that which was actually contributed to these causes. Any informed Mississippi or Southern Baptist is well aware of the fact that approximately only about fifty per cent ever give anything whatsoever to missions, education and benevolences. All our denominational leaders are aware that we need to increase the number of givers quite as much as we need to increase the amount given by those who give.

Why is it as it is? Fundamentally it is because we have not developed in our people any sense of personal responsibility for their Christ given obligation of giving to these causes. In spite of our splendid state and Southern Baptist organizations we have not merely marked time in the last few years, we have actually lost ground. The reason why this is true is not due to the business depression or lack of money; neither is it due to the lack of excellence of the work done by our denominational institutions and agencies; nor is it due to lack of ability or consecration on the part of our denominational servants, our Boards and their secretaries, or editors and others who are charged with the responsibility of leadership. I do not believe that it is really due to extraordinary debts created by local churches for new buildings constructed, although in many instances this has reduced their contributions, but I do believe it is in our failure to bring a sufficient number of our people in the average to an understanding of their privilege and obligation to the support of our denominational work.

I find myself thinking of our Baptist affairs both state and southwide in the light of the situation of some local churches whose affairs I have been called upon to analyze in past years. I recall one church whose membership was approximately sixteen hundred that was having the most serious difficulty in its finances. An examination of their affairs showed that only approximately twenty-five per cent of their membership were contributing with any degree of regularity to the support of the church and fully fifty per cent gave nothing at all. Energetic steps were taken to bring the entire membership to see their responsibility and a plan was instituted for a canvass that reached every member of the church and a follow-up on the pledges that resulted in practically doubling the income of the church by more than doubling the number who contributed systematically. Is not that church our problem?

Or, we can think of the same in many smaller country churches that are within the circle of the acquaintance of the average person who reads this. If the average country church would adopt a budget and put on an every member canvass at least three-fourths of them that have not done so would greatly increase their income for their local needs and give an average of five cents or more per capita per week to our Co-operative Program. If each family in the average country church would give the equivalent of a dozen eggs a week to the budget of their church for each two members thereof, with eggs at an average price of thirty cents a dozen, their weekly gift would be fifteen cents per capita or seven dollars and eighty cents per year. This divided and two-thirds given to the local needs and one-third to the Co-operative Program would produce more money than the average country church is giving today. For instance a country church with eighty members on this basis would give six hundred and twenty-four dollars per year which would mean four hundred sixteen dollars for the local church and two hundred eight for the Co-operative Program. The average country church of eighty members in Mississippi or

the south is giving a total each year of about half this amount, which means that financially they have been expressing their love for Christ at the rate of three eggs a week per person. The suggestion here offered would double it to six eggs a week. In other words, if the average farmer and his wife who belong to our country churches would increase the number of their hens to the amount that would give an added egg production of one a day and would contribute as sacred unto God one egg a day for each member of their family who belongs to the church their local church treasury and Christ's causes of missions, education and benevolences would more than have their income doubled in 1931 in so far as our country churches are concerned. You cannot ever make me believe that one egg a day measures the love of our average country Baptist for Christ. But, the shame of it is they have been averaging less than half an egg. The reason they have not done better is because the matter has not been properly laid on their hearts.

When we have considered all the elements that enter into the makeup of this problem it simply resolves itself back to the fact that too many of our churches are sinning against their own interest, the spiritual welfare of their own membership and all our Baptist organized work by their failure to properly organize and conduct their financial affairs.

Is this an unsolvable problem? Not necessarily. There are scores and hundreds of churches that have happily solved it. They have no more sense or ability than is possessed by the yet larger number that have not solved it.

Next week we shall consider the key to the solution of this baffling problem.

## MINISTERIAL RELIEF

As the old year is drawing to a close, all are reminded that the best arrangements possible should be made for the new year. Most business men are planning to make money, laboring people are planning to make the best living they can for their families, but those who are worn out and cast aside are in great straits to make ends meet at all, more particularly in these times of financial depression. This is especially true of old ministers and their widows who are totally disabled for work and utterly destitute of means.

According to the best information I can gather, there must be considerably more than one hundred of these dependent ministers and their widows in our state. The Board of Ministerial Relief of the Southern Baptist Convention is now aiding even fifty in Mississippi. Of these, twenty-four are men and twenty-six women. And these are being helped in very limited sums, nine dollars per month being the largest sum any one receives, and some as little as five dollars.

The sum available for ministerial relief is decreasing in a distressing manner each succeeding year, and the outlook is very depressing to these old people, with no prospects of better times soon. The Relief Board at Dallas is advising relief committees in the several states not to add any new names to their respective rolls of beneficiaries. Notwithstanding these adverse conditions, it seems that the Mississippi Relief Committee, judging from present indications, will have more applications for help by January first than it has ever had. The Committee is greatly embarrassed, yea, almost swamped. In its desperation, it would venture two suggestions.

First, that any who can possibly do so, send to Dr. R. B. Gunter a check for the relief of these worn out preachers and widows of deceased preachers, designating the check for this purpose. "Times are hard", says one. That is the strongest reason for extending help. If times were easy, they might weather the storms of life without your help. However small your sum, send it on. Another says: "Raising money to help old preachers is a new thing." Well, not so new. In 1839, nearly one hundred years ago, Rev. Ashley Vaughan, a prominent Baptist minister, died, whereupon the Baptist State Convention requested pastors all over the state to take up collections for his family. Remember that "he who gives a cup of cold water in the name

of a disciple shall not go without his reward." This call is urgent. As small as are the stipends now being given, they may have to be made even smaller next year, and will, if new names shall be added.

Second, if any person now on the beneficiary list can get along without the small sum you are receiving, to make room for some one else more needy than you, will you not please notify T. J. Bailey, 512 High Street, Jackson, Miss.? It may be that your circumstances have so improved since your stipend was granted that you can do this. Or it may be that upon getting this information, your generosity may be so stirred that you will wish to yield your place to some one more needy than yourself. One sister whose husband was called to his reward three years ago and who was put on the beneficiary list immediately, being penniless, writes: "You may drop my name from the list of beneficiaries of the Board. I do not want to run the risk of taking from some one that needs it more than I do." Perhaps some other beneficiary feels as this generous, unselfish sister does. If so, write me. However, this is not meant to put any pressure on any one. Unless something is done to relieve or modify the situation, no new beneficiaries can be enrolled, and the stipends of the old ones may have to be reduced.

Other denominations are making more liberal provisions for their worn out ministers than Baptists are. Baptists are paying on an average of about \$100.00 per annum, while other denominations range close around an average of \$400.00 a year, four times as much as Baptists. Perhaps we should have a revised allocation of percentages of the amounts given by the churches, making the old preachers' share larger. Any way, it is certain we ought to pay more to the budget fund, then the old preachers' fund, as well as the other funds, would be augmented.

I am wondering how the great host of well-to-do Baptists will feel at Christmas tide, as they think of these old worn out people, if they have not lifted a hand to relieve their needs. Or will they think of them at all, as they are making their Christmas presents to their well-to-do relatives and friends, and while they are feasting on the fat of the land as their tables fairly groan under the burden of their rich and bountiful viands.

Brethren, in the name of God, in the name of Christianity, and in the name of humanity, make some response to this pathetic situation. One brother has proposed to do the handsome thing for three of these veterans of the cross. He has asked that the names of three persons be given him by those in position to know the relative needs of these veterans, that they may become the recipients of his beneficence. This has been done. Who'll be the next? Write Dr. R. B. Gunter.

Sympathetically,

—T. J. Bailey, Chairman  
Mississippi Ministerial Relief Committee.

Evangelist J. W. Hickerson and wife were with Pastor C. R. Storer at Cainsville, Mo., in a recent meeting in which 26 joined the church, 23 by baptism. This pastor is doing a great work in the town and county. Brother Hickerson is now in a good meeting at Monett, Mo., where brother Kinell is pastor.

Sunday the First Church, Vicksburg, ordained two new deacons, Dr. Parsons and Mr. Wilson. These men are of good report and the church believes them worthy of the trust imposed in them. The editor preached on the occasion of their ordination. Sunday afternoon was given over by the church to the every member canvass for the 1931 budget. The church roll was divided into about 35 groups, and the names written on as many cards. Each member of the church was made a canvasser by being asked to sign for a subscription and then take it to the next on the list who signed and solicited the next, all the way down the line. This is Pastor W. H. Morgan's own idea. We had never seen it done before. At the close of the day report was made showing a much larger subscription than ever before.



## Housetop and Inner Chamber

Speaking of relativity, Prof. Einstein says, "Before God we are relatively all equally wise—or equally foolish". See?

The Eighteenth Annual Conference of State and County Health Officers and County Inspectors meets in Jackson Dec. 11-12.

Bro. J. E. Cranford of Davis Memorial Church, Jackson, baptized 20 last Sunday. In the three months he has been here about sixty have been received into the church, more than forty of them by baptism.

There can be no sort of doubt that the present President of the United States was assisted to this office by the prohibition issue. And that issue is apt to determine who will be the next President.

At a recent meeting of the Mississippi Baptist Education Commission held in Jackson, Mr. S. E. Travis of Hattiesburg was elected president of the Commission to succeed Mr. W. M. Whittington, who voluntarily retired after 18 years of service.

Pastor C. N. Kimberlin baptized 26 and welcomed 21 by letter into the church at Tallulah, La., as a result of a recent meeting in which he was assisted by brother E. A. Bateman of Delhi. Both of these brethren were in Mississippi in former years.

The latest figures on the age of the earth, at least it was the latest when we got the last report, is that it is one billion eight hundred and fifty-two million years old. Well the poor wrinkled old thing doesn't seem to be sensitive about its age.

A recent issue of the Denver Post states that Mr. George McCarroll, president of the City Park dairy of Denver, who died in California last October, left \$20,000.00 of his \$200,000.00 estate to the American Tract Society of 7 West 45th Street, New York City.

A typographical error in the editorial last week on Our State Colleges escaped the proofreader. The editor did not say that the "ability" of the faculty in our colleges was uncertain but that the stability of their position was in doubt. No judgment was passed on their ability.

Evangelist Bryan Simmons and Singer Atley J. Cooper helped Pastor S. P. Dodge in a meeting at Grace Memorial Church, North Gulfport. There were two added by baptism and the people at the close of the meeting pledged themselves to a fuller consecration to the Master's service.

The Presbyterian, in a strong editorial on Use Your Own Church opposes "union" services, and gives several good reasons. Among them are, there will be fewer people attending worship; it destroys the habit of going regularly to your own church; it is an indication of laziness on the part of preachers. Amen and Amen.

Mr. John J. Raskob, chairman of the Democratic National Committee, is said to have announced in a recent radio speech that in 1932 the Democratic party platform will come out for the repeal of the Eighteenth Amendment. This champion of the liquor interests is fixing to have some fight on his hands.

Dr. Hamilton recently received a kind letter from the Rev. A. Cunningham Burley, pastor of Putney Central Baptist Church, London, England, expressing his interest in the Emergency Appeal of the Baptist Bible Institute. He enclosed four manuscripts of sermon notes in the handwriting of C. H. Spurgeon. He suggests that these manuscripts might be sold as souvenirs to those who would like to have something in Spurgeon's handwriting, for the benefit of the B. B. I. emergency appeal.

### Emergency payments due February 1, Baptist Bible Institute, New Orleans. Help!

Dr. and Mrs. W. B. Bagby, missionaries in Porto Alegre, Brazil, recently celebrated their golden wedding anniversary. Hearty congratulations.

The 1931 budget of the Hazlehurst Church calls for \$17,500. Of this nearly half is for building and equipment, and \$3,500 is for missions and benevolences.

For the Southwide Sunday School Conference to be held in Jackson Jan. 13-16 the railroads will grant reduced rates on the certificate plan. Ask your railroad agent about it.

Mr. F. J. Katz was elected Secretary-Treasurer of the Louisiana Baptist Convention Board. The office of Secretary has been filled by Dr. E. D. Solomon for the past seven years.

Dr. Theodore Whitfield, pastor of First Church, Johnston City, Illinois, writes: Just closed our protracted meeting with 38 additions. Pastor did the preaching and we had Mr. John Imrie to lead the singing and Mrs. Imrie as pianist.

Some of the inspirational speakers at the Southwide Sunday School Conference to be held in Jackson Jan. 13-16 are Drs. L. R. Scarborough, John L. Hill, C. E. Maddry, Louie D. Newton, Ellis A. Fuller, T. L. Holcomb, R. G. Lee, G. S. Dobbins, George W. Truett, W. R. White and Mr. J. H. Anderson, Sen. M. P. L. Love and Gov. Pat. Neff.

The big auditorium in Jackson seating 4,000 people will be used for all the general meetings of the Sunday School Conference Jan. 13-16. The sectional meetings will be held in churches or hotels nearby for which ample accommodations are provided. Every Sunday School in the state should be represented and the representatives should give the folks at home the benefit of the conferences by reports which can be made by taking ample notes at the time of the meeting.

In the effort to economize the Louisiana Baptist Convention voted to consolidate the offices of Convention Secretary and Convention Treasurer, having hereafter one official instead of two. For several years Dr. E. D. Solomon has been Secretary and Mr. Katz Treasurer. At this writing it is not known who takes the office of Secretary-Treasurer. The seriousness of their situation is seen in allotting only a little over \$13,000 to southwide objects.

Minutes of Leake County Association show a list of 22 churches. The total membership is 2,302. There were 171 baptized in the past year. Thirteen of the churches have Sunday Schools. Ten have B. Y. P. U.'s. Four have W. M. U.'s. The contributions to local objects were \$9,607.06. The total to all missions and benevolence was \$1,458.91. Thirteen churches reported contributions to missions. The total value of church property is given as \$66,250.

We had Brother "Ed" Reynolds, gospel singer of B. B. I., New Orleans, with us at the Emmanuel Baptist Church, Baton Rouge, for some special services beginning Thursday of last week and running through Sunday. I am writing to commend Brother Reynolds to the churches of Mississippi. He rendered most acceptable service in our church and among our people and our folks fell in love with him and his work. He is an efficient singer and director of gospel music. Churches in need of such services would not make a mistake to secure his services. Keep him in mind, and if you wish to correspond with him you may address him as follows: 1220 Washington Avenue, New Orleans, Louisiana.—D. A. Youngblood, Pastor.

Sunday was budget day with Pastor Wright and the West Point Church. They made good preparation and doubt not had a good day.

The failure of some banks has made a grave situation in some of our churches. One of these is the First Church at Corinth, whose leading members were heavy sufferers. Our sympathy goes out to these brethren and all who are hurt in this way.

Recently we had Rev. C. S. Wales of Blue Mountain, Miss., with us in a Bible Conference, The Bible, Its Message, How to Study It. It meant more to me than anything that has ever come my way. Any church will profit greatly by having one of these Conferences.—J. L. Courson, Ashland, Miss.

Dr. W. E. Barton, known the world over as the author of the Parables of Safed the Sage, has been compelled by ill health to give up the pastorate of Collegiate church, Nashville, Tennessee, and his professorship at Vanderbilt University. He is suffering from continuous heart overstrain. Later: Dr. Barton passed away Sunday.

It is said that Kentucky Baptists voted overwhelmingly to "approve the absence and disapprove of the presence of Greek Letter fraternities of the social type in Baptist schools and colleges in Kentucky". The brethren seem also to have reversed a previous action of the General Association by voting to continue for the present their schools in the budget.

Near the Bank of England, in the old city of London, is St. Mary Woolnoth church, where may be read this epitaph that John Newton wrote for himself: "Sacred to the memory of John Newton, once a libertine and blasphemer and slave of slaves in Africa, but renewed, purified, pardoned and appointed to preach that gospel which he once labored to destroy."

Everybody has heard of the nervous passenger on shipboard who in a storm kept asking one of the stewards if the ship was going to sink. The steward finally took him to where he could see the gamblers busy at their game. "When these fellows quit", he said, "you can get uneasy". And when people quit going to the football games by the hundreds of thousands, then you may know that hard times have really arrived.

The Cathedral of St. John the Divine was the scene of a disturbance Sunday when Judge Lindsey of Denver of fame as a companionate marriage advocate sought to reply to the sermon of Bishop Manning and was himself unceremoniously rushed out of the church by angry members of the congregation. Bishop Manning in his sermon had charged that Judge Lindsey stood openly for legalized free love. Of course the Episcopalians and their friends did not build this cathedral for Mr. Lindsey to air his views in.

The Baptist General Convention of Texas at its recent meeting adopted a report of their Budget Control Committee establishing the "Baptist Foundation of Texas", "whose sole business shall be the investment and handling of endowment assets". The purpose is further elaborated in these words, "The support of any benevolent, charitable, educational or missionary undertaking, institution or agency fostered by or having the official sanction of the Baptist General Convention of Texas". They are to receive and invest money or property given for any of these purposes. We do not know the reasons which brought about this action, nor whether it takes away funds now handled by separate institutions from them to be administered solely by this foundation. Or whether it deals simply with funds which may be committed voluntarily to it in the future by people who choose to do so. We understand that Baptists in North Carolina have a foundation of this sort, which is supposed to give security and permanency to gifts for denominational work; but that does not in any way interfere with the operation of any Baptist institution, or the handling of its own funds in its own way. Anyway it is a fine legal sounding charter of incorporation.



## Editorials

### DECEMBER A CRUCIAL MONTH

This is a crucial month because in it the churches make their plans for the coming year. Where there is no plan there will be little or nothing done. Everybody knows this is true about other matters, and people are beginning to realize that it is true about the work to be done by our churches. We all turn a corner on the first day of January. We have written finis on the work of the old year and we face the tasks of the new year.

The question we face in December is whether or not we will come to the first of January with our preparations made for the work which needs to be done. If we are not ready then we face the year with irresolution and uncertainty, and we are apt to go through it blunderingly and blindly. It is pitiable how many of our churches have no plan and make no preparations, and whatever is accomplished is more by accident than of purpose.

We speak here of course of the financial plans for the coming year, though plans should be laid out for all the work of the church. To have a plan there must be an objective, or a definite aim. What does your church purpose to do? How much do you aim to contribute in the coming twelve months to further the interest of God's kingdom in the world?

Now of course the pastor and the deacons and the whole church can shut their eyes and make no answer. They may simply allow the future to take care of itself, and the cause of Christ, the spread of the gospel, to go by default. There are many churches which are doing this very thing and the gospel will never be preached to the lost outside of their own community, so far as they are concerned. And many of our churches will come up to the next meeting of the association with a pitifully small amount given in sacrifice to save a lost world, and many of them, as this year, will report nobody saved in their own community. All because nobody planned the work for another year.

The lack of a plan betrays the lack of interest. If there is upon us a sense of responsibility to go into all the world and preach the gospel to every creature as Jesus commanded, there will be some thought given to the way in which we are to meet the responsibility, and some arrangement made to fulfill our obligation in this matter. It is not a matter of meeting the expectations of men, but doing the will of God. It is not a matter of meeting our quota or carrying out a man-made program, but whether or not we are going to disappoint the Lord Jesus now, and whether we shall be disappointed in his words to us in the day of judgment. And all because we were not sufficiently interested to make out our plans for the year and arrange to do what He has commanded.

The greatest hindrance or obstacle to the making of a definite plan is fear or timidity. It may be the fear of man or the fear of failure. As to the latter, nothing but failure is possible unless we purpose in our hearts to make a plan of work. To be governed by fear of failure is to fail. Thus we fail at the beginning. The other fear is even more reprehensible, to fear the face of man. If we believe a thing ought to be done and fail or refuse to do it through fear of offending some man or woman, then we have indeed proven traitor to God and conscience.

Now a plan means not only forethought and purpose but conference with those embraced in a plan. Certainly this is true in a Baptist Church. Leadership is necessary. And the pastor is God's appointed leader in the church. This does not mean that he directs the church what to do, but that he instructs them in their duty, reasons with them and persuades them to do the thing that is right. The deacons are his assistants and counsellors. The initiative will naturally be with them. We do not know anything from which our

churches are suffering more than from lack of leadership.

Of course a plan recommended by deacons and pastor and adopted by a church will not go very far unless there has been instruction given the church as to their duty in giving the gospel to the world. It is like planting seed in ground that has never been plowed. But ground that is properly cultivated will bring a bigger crop from year to year.

Now to plan the work for the year means not only that a definite amount shall be agreed upon as a proper aim for the church, but it means that provision must be made and all proper effort made to reach that aim. It might be that in a very highly developed church the mere announcement of the amount aimed at would be sufficient to guarantee its being secured. But most of our churches are far from such stage of development. And so subscriptions must be secured to reach the amount. And to secure the subscriptions an every member canvass must be made to secure the subscriptions. This generally means the appointment of committees who are instructed as to their duty and the best methods of securing the result. Thus a large percentage of the church membership is made fellow helpers to the truth.

Has your church done this? Or are you just letting it run haphazard? Do you really care whether your church is doing what it can to carry the knowledge of Christ and the blessings of the gospel to all nations and to all men?

—BR—

### UNIFYING PUBLICITY

A few words on this subject just to start somebody to thinking. Of course we are speaking here of publicity to be given to Baptist work and Baptist teaching, though the same principles apply all down the line.

There can be no doubt that we are in great need of publicity, that is of making known all the truth and all the work to all the people. We must take our message and our plans of work to the folks. There is no use in living in a fine house and having no windows to it. There is no use in having a beautiful world and never having the sun to rise on it. It would not, could not, be beautiful if the sun did not shine on it. The lack of information about all our institutions and our methods of and effort at carrying out the commission of Jesus is appalling. We need to sell our work to our people. No more valuable or necessary enlistment work was ever done, nor can be done than that which is being done by the papers and publishing houses. But the sun has never shone on the majority of our people. They live in the refracted and reflected light of the minority who read the religious papers. Most of them are groping in semi-darkness.

But this is not what we started out to say. However the other could not be said till that is accepted. The other is this: Our people and particularly, the pastors and denominational leaders need to study this subject of unity in the matter of denominational publicity. We do not mean the sort of unity which does not permit of freedom and diversity in the expression of opinion. Far from it. If there is one thing in this world we believe in and would die for it is freedom; freedom for every man to do what he thinks is right and to express any opinion which he thinks is true. Let's have religious freedom to the limit.

In The Baptist Record we try to maintain this principle. The editor does not agree with nor approve of everything which is published in it. Let freedom shriek its message from the housetop. In the end the people must decide whether what is said is true or not. And they will generally arrive at the truth.

Let a man be free to start a newspaper anywhere and any time he wants to. It is a free country. But to be free to do a thing does not mean that it is a good thing to do, or that it is right to do it. Freedom yes, let it be unhindered. But righteousness and truth are the end to be sought. If the exercise of your freedom is in the interest of these, go to it. If they are not, maybe a little restraint from within put upon the exercise of freedom may have a wholesome

effect. Notice we say "from within". Every man needs for himself to limit the exercise of his freedom, for the sake of the cause, for the good of the community, for the welfare of the world.

Just where and how far this restraint should go must be determined by the exercise of good sense, good taste and the operation of the grace of God. These words are spoken, or written, in the interest of the whole people and the whole cause and kingdom of God. They are not written to limit the freedom of brethren in starting papers, denominational papers, wherever and whenever they choose, but this word of caution is given in the interest of all the people and all the work.

Certainly there must be some limit to the propriety of multiplying papers. Most editors hesitate to say these things for fear of being thought little or selfish. We go on and let the cause suffer without protest for fear of being misunderstood. Dr. T. T. Eaton, a great editor, was accustomed to raise the question frequently as to the number and character of Baptist papers needed. The question still remains unanswered.

It seems to us that two things must furnish the answer to the question. One is how many can survive the financial strain. The other is how many will the people read. These two may be one. But it is both an economic question and a question as to the capacity of our people to consume the product.

For a long time the state denominational paper was supposed to have a field of its own, and it came to be recognized as the organ, official or otherwise of the Baptists in a given state. This field is being challenged by the daily secular paper, by the literature of the Sunday School Board, by the pages that go from the Executive Committee, by the bulletins of general boards, state boards and of certain districts or local churches.

We are making no fight on any of them. We are simply raising the question of efficiency. Is this the way to do it? It all goes back to the question as to whether or not the people will take and read all this literature. We believe that the minds of the people are confused by it; and that the pastors are often embarrassed by it. We believe that it is a matter worthy the serious consideration of all our people, pastors and leaders.

Perhaps someone will say the problem will solve itself in time; that the fittest will survive and others will perish. This may be true but there are two objections to it. One is that this is hardly the economical way. It may be the tooth and claw method of evolution, but it is hardly the sensible, Christian way. There is too much waste here. The other reason is that while one may perish or more probably a dozen, there will be others to spring up and take their places.

In the meantime the people's minds are confused, and somebody gets pinched. Here is an example, and there are doubtless many others. A few years ago a brother from another state began work in southeast Mississippi. He was capable and energetic. Instead of devoting his full energies to personal ministry to his people, he started a little Baptist paper. It was announced that it would not supplant the state organ of publicity, but, etc. It was a breezy, interesting publication for a while, and got a thousand subscribers perhaps. But soon it was badly in debt. An effort was made to unload it on the Baptist Record. It couldn't be done. The paper failed because many failed to pay their subscriptions, and those who did pay didn't get their paper. And so the merry go round goes on. The cause and the people suffer.

—BR—

The spectacular drama is over in Moscow. The men charged with fomenting insurrection and being in collusion with foreign governments to overthrow the Soviet regime proclaimed their guilt most theatrically. They were condemned of course, and then also of course, their sentence was changed from death to imprisonment for ten years. Great show! It was doubtless understood and agreed upon by all parties from the beginning.



## IS FOOTBALL COLLEGIATE?

Some years ago when Great Britain was celebrating her Victorian jubilee with an imperial splendor that dazzled the eyes of the world, Rudyard Kipling quietly sent his poem "Recessional" to one of the London papers. In it he warned his country to put not its trust in "reeking" tube or iron shard." And above the mighty chorus of laudation and glorification the voice of the poet was distinctly heard as he solemnly warned: "Lest we forget."

Football as now played in the United States is hardly as colossal as the British empire, although its immensity as a big business proposition has probably furnished interesting thoughts to the stars of a quarter of a century and more ago. Be that as it may the same clear voice above the tumult and the shouting is heard when the head of a Chicago college announces that his school will no longer engage in intercollegiate football games, because football has lost its collegiate identity.

The head of Loyola College, not one of the Big Ten or the Big Six, it is true, but yet a voice in the clamor, challenges the heads of other institutions when he says that football is nothing now but a big enterprise for public entertainment and collegiate profit, rather than a part of collegiate training to develop sound bodies along with sound minds and to bring out the rarest qualities of manliness in friendly and unselfish competition of student against student, with equal benefit to all whether winner or loser. Will any other college executive dare to meet the challenge?

If so, let that one first reconcile with the academic fundamental of plain living and high thinking the well nigh imperial immensity of playing fields with surrounding concrete stands costing a million dollars or more and seating more than 100,000 people. Let him also consider admission prices being boosted as high as \$50 to \$75 a seat, and see if this squares with the idea that all students of a college must partake of the benefits of athletic training. Then let him ponder also the fact of football teams crossing the continent in special trains and taking almost two weeks away from their studies for one game.

If any college executive can reconcile these things to the spirit of collegiate athletics let him then consider the facts that regular betting odds are posted on different football games by outside gamblers and that speculative brokers frequently have commissions of \$50,000 or more to wager on a single contest. And let him not forget that the introduction of big money into football has set up temptations to athletic authorities to claim their share of the immense spoils by patent evasions of the plain rules for amateur purity in college athletics.

Before any defender of the present system of college football can present an argument that it is still collegiate, he must explain the indictment made by the Carnegie Foundation against practically every college in the country for violations of the tenets of collegiate amateurism. He must also explain away the influence that big money exerted in that surrender to temptation. And he must make calculations upon the probable effect of big gambling upon the athletic morals of college players who are offered inducements of one sort or another to attend certain colleges.

Anyone will grant that the athletic morality of college men is above that of professional baseball players who were prostituted by gamblers. But with colleges offering inducements to promising young footballists will the morality of all prove invincible to every temptation.

If it should so happen that the big money gamblers succeed in corrupting some college players and a scandal results, would all the money be worth the shame? What then would be said about the warning voice from Chicago, now considered more or less idle? Can college football continue to control big money that has become interested in it, or will it eventually be controlled? The history of the United States along all other lines makes a question of this sort pregnant as well as pertinent.—Commercial Appeal.

## Convention Board Department

R. B. GUNTER, Corresponding Secretary

## JUST THINKING ON ECONOMY

Often when economy is mentioned in the Lord's work, people begin to be stingy. This is not what we mean by economy. By economy we mean the saving of money without decreasing efficiency.

We were just thinking how much money could be saved could the educational funds be raised without the employment of an educational secretary and the maintenance of an office and office force for the Education Commission's work. Of course, this expense has been saved for two years and in part for an even longer period of time.

The Commission, however, has been forced to the necessity of employing an executive secretary by the decrease in contributions to the cooperative program. Could our constituency throughout the State be impressed with the economy of contributing liberally to the cooperative program, thereby enabling the Commission to receive adequate funds with which to meet its obligation, the cost of a full time secretary, office force and office rent could be averted. We believe if the pastors throughout the State would put forth their best for the next two months in securing subscriptions for the cooperative work and report same to the State Board office, the Education Commission would find that an executive secretary to take the field would be unnecessary. Our churches are becoming more and more interested in the cooperative program. They like the simplicity of the plan. They like the economy of it. They like the symmetrical development which it tends to produce. They like the all-inclusiveness of it. For these reasons, they are becoming more and more opposed to special campaigns. We believe theoretically they are right. At the same time, our good plan is not producing sufficient funds to enable the work to be carried forward as it should be. Hence, we have reached the time when we are compelled to make special campaigns unless the cooperative receipts are increased.

Now, what is the wisest course to pursue? We would say by all means for the next two months all of our energies should be directed towards the raising of a sufficient amount in subscriptions to assure to our educational work an amount sufficient for retiring outstanding annual obligations. We believe this can be done.

A dispatch from Cleveland, Ohio, brings a sort of news which may be classified as interesting if true. Some may have the idea that things do not have to be true to be interesting. But this news is to the effect that certain doctors of science whose names are given as Crile and Lower are reported to have produced life in a test tube out of what was supposed to be dead matter. Of course these doctors are sensible enough to say they are making no claims at present, but they are still studying and experimenting. The experiment is said to have been made by taking brain tissue from a freshly killed animal and reducing it to ashes by electrical heat. To this were added "protein and perhaps some other elements", when something alive appeared in the test tube. Of course we know little or nothing about this experiment and could learn but little worth while from the report in the daily paper. It may amount to nothing at all. On the other hand it may if it is verified be a proof of the possibility of the resurrection, at which people stumble so easily as a thing impossible, for the thing produced was not out of vegetable or mineral substance but out of brain tissue which had been alive but had died.

It would be the most constructive step our denomination could possibly take at this time. Such a step would not only help us for this coming year, but would renew our confidence for future years. We trust that the pastors everywhere may give this question their most serious thought, for we must determine within the next two months whether the cooperative program will supply our needs for the coming year. If the subscriptions do not give such hope then we will be forced to employ an executive secretary of the Commission and to prepare for a special campaign. We prayerfully request that our constituency throughout the State give most prayerful consideration to the wisdom of making ready during the next two months for adequate support for all of our interests through the cooperative program and thus render unnecessary a special campaign. It can be done.

—BR—

## PERILS OF REMAINING AT JERUSALEM

In looking over the receipts from month to month one is impressed with the fact that churches of today are making the same mistake which was made by the Jerusalem Church. The Saviour commanded His disciples to be witnesses in Jerusalem, in all Judea, in Samaria, and unto the uttermost parts of the earth. But the disciples were satisfied to confine their witnessing to Jerusalem. Hence, persecution seems to have been necessary in order that they might go into Judea, Samaria and other parts of the earth.

The tendency today on the part of the majority of our churches is to confine their witnessing to the local communities rather than obey the command to witness from local communities unto the ends of the earth. The contributions to mission work beyond our state have decreased fifty per cent within the past five years. Yet the contributions by the church membership have scarcely decreased at all. This shows that the churches have not lost interest in witnessing, but that they have largely forgotten Judea, Samaria and the uttermost parts of the earth. When 220,000 Baptists contribute only \$12,000.00 a month for the work beyond their own local churches, this is sufficient evidence to bear out the above charge. We might do well to bear in mind the visitation upon the early church. Doubtless the penalty is already being visited upon us. Let us hope that it may not increase and that we may do that which is necessary to avert it.

We are publishing in this issue a rather lengthy editorial from the Commercial Appeal on "Is Football Collegiate?" We are doing this in no spirit of hostility to the game, nor in criticism of the policy of schools which permit and foster it; but simply because this is a matter that needs to be and sooner or later will have to be thoroughly considered as to its place in college life and its effect upon student life and the formation of sound habits of body, mind and morals. There is no use for anybody to get nervous and noisy when the subject is mentioned. To do that would only indicate a consciousness that something is wrong and a fear that it might be revealed. It is a problem which some school men are seriously studying, and about which some of them are honestly disturbed. It is possible to say extravagant things on one side or the other. Some of us have not forgotten the report of the Carnegie Foundation which dealt with this subject and the severe arraignment of the colleges which have made rules for athletics only to violate them. What we need is a thorough study of the subject by those who have the welfare of our youth at heart. The last word on this subject has not been said.



## STUDIES IN REVELATION

By L. D. Posey, Itta Bena, Miss.  
Chapter One.

### Introduction.

At the request of a number of friends, and by the permission of our editor, I now begin preparing for publication a series of studies in Revelation, humbly praying that the Holy Spirit may give me wisdom to write, and that he may bless what is written to the edification of those who may read, and above all to the glory of God.

In undertaking this work, I do so knowing that there is a belief among many, even seminary graduates, that this book the same as Daniel is beyond man's comprehension, and that no one can teach it. Statements to this effect have recently been made in criticisms of my writings as published in the Record. I readily admit that these books are beyond man's unaided mind. But the Holy Spirit directed their writing, knows their meaning, and can reveal it to those who meet his requirements. Read Amos 3:7. That I am yet in doubt about some points in these books I readily admit; but the fault is mine and not a lack of willingness upon the part of the Holy Spirit to make them plain.

The limitations of space in a newspaper article forbid lengthy explanations and proofs of teachings presented. Also, as suggested to me by our editor, and as I have learned by experience in teaching, we take for granted that the reader knows more of fundamental truths than he really does. For that reason we sometimes have to be very elementary in our teaching.

The members of my church believe that I have messages that need to be presented elsewhere, and for that reason have granted me the privilege of going any where any time to preach and teach the word of God. When asked to do such work, I preach twice each day, and give one hour extra to teaching the Bible and answering Bible and church questions asked by any one present.

The meaning of the word from which we get our word "Revelation" should encourage rather than hinder the study of this book. It means "to reveal", "to make plain", "to uncover". The Woodmen of the World have a service at the graves of their deceased members that exactly illustrates the meaning of this word. They erect a monument in memory of the deceased, and completely cover it from view. At a published date and at a certain time in their ceremonies, in the presence of the assembled people, the monument is completely uncovered, "unveiled", made plain that all may see it. Jesus Christ is the center and sum of this wonderful book, in his relationship to his churches, a world in rebellion against him, his judgment of it, his second coming, the establishment of his kingdom here, the judgment of the nations, his millennial reign, the white throne judgment of the wicked, the complete overthrow of the Devil, and the New Jerusalem's descent out of heaven from God. The purpose of this book is to uncover and make plain these wonderful truths. Why people do not want to understand these things I do not know unless the Devil keeps them from it that it may hinder their love of Christ.

In addition to the purpose of the book, there is a special blessing promised to those who read, or hear this book read, a blessing not offered for the study of any other book of the Bible. This is itself should make us want to study it. I think the reason the Devil does not want us to know the teachings of this book is because it is the one book of the Bible that makes perfectly plain his final destiny. That he does not want known. Why any PASTOR should not study it himself, and why he should discourage his people in the study of it is hard to understand.

The human author of this book the beloved disciple of Jesus. At the time of this revelation to him, he was on the isle of Patmos in the Aegean Sea west of Asia Minor. He was there "for" or because of "the word of God and for the testimony of Jesus Christ". He had been banished there to suffer because he was a Christian.

### Chapter One Studied

After this lengthy introduction to the book, let us study briefly the first chapter.

As already stated, the purpose of this book is to make plain things concerning Jesus Christ, and that are shortly to come to pass. The simple meaning of this expression is that the things recorded in this book must be fulfilled before there will be a new dispensation or change in God's management of this part of his universe. The gospel dispensation which we are in must reach its climax and close before a new era is ushered in. May God hasten the day when it shall be. These facts were communicated to John by God's messenger—angel—whose business it was to communicate them to the seven churches in Asia, and whose names are given in verse 11.

The number 7, is a dominant number in the book and denotes sacred fulness, perfection or completion. These seven churches contained all the elements of every kind to be found in churches throughout the ages, and marked the course of church life from John's day to the return of Jesus.

"The seven spirits which are before his throne" means the Holy Spirit in all his power, majesty and glory. The messages of this book to the churches are from the Trinity,—Father, Son and Holy Spirit.

Jesus is mentioned in unmistakable terms, evidently for the purpose of encouragement to those who know him as Savior. Whatever he has in store for his people is all right because of his great love for them; and whatever comes to the world, he will save them.

From verses 5 and 6 we learn that Jesus has made kings and priests unto God his Father of those who are washed from their sins by his blood. Glorious thought. Why should not Christians want to know that? The Devil tries to keep people from studying this book lest they should learn what God has in store for them through Jesus, and thus be led to love him more.

In verse 7, we have the positive declaration of the coming again of Jesus in the clouds, and that every eye shall see him, even those who crucified him. His first coming was in humiliation, his second will be in glory. I wish that he might come in time for me to be translated, but I fear he will not, though his coming is evidently near, even at the door according to the indications of present world conditions.

The remaining part of this chapter is so plain that its meaning is self-evident to any one who can read or understand when another reads, except what is said of the "seven golden candlesticks" (or lampstands), and the "seven stars" in the right hand of this glorious personage who is Jesus himself. And this mystery is removed by verse 20, where we are told their meaning in simple language. "The seven stars are the angels—(messengers, servants, equal to our "pastors") of the seven churches; and the seven candlesticks (lampstands) which thou sawest are the seven churches". By this is meant that these things are used as symbols of pastors and churches. Its significance is that Jesus is always walking among his churches to note their progress or retrogression, and holding the pastors his servants or messengers in his hands, ever ready to chastise for disobedience, a shield from every snare and harm as long as they are faithful. What a tremendous responsibility, and what a glorious reward. Brother pastor, is not this a good reason for studying this book? Personally, I think it is. The limitation of space forbid further notes on this chapter.

### Have you made your gift to Baptist Bible Institute emergency?

The bulletin of Bellevue Church in Memphis gives some idea of the proportions and beauty of the new church plant which has been completed at a cost of \$300,000. But this does not tell all. That they are making good use of their physical equipment is shown by the fact that on a recent Sunday forty-seven new members were received into the church.

### CHRIST AS "LORD OF CONDUCT"

By H. H. Smith

Sometimes an expressive phrase is more forceful in emphasizing a truth than a whole paragraph. In his interesting book, "If I Had Not Come," Bishop Hendrix says: "The supreme claim of Christ is as 'Lord of conduct,' and the ideal of life must be sought in conduct to meet His approval." Here is a profitable subject for meditation at this season, for, above everything else, Jesus Christ is "Lord of conduct." Five times in succession in the sermon on the mount He makes this assertion: "Ye have heard that it was said . . . but I say unto you . . ." The Cambridge Bible notes that the phrase, "I say unto you," is a "most emphatic formula, which implies the authority of a law-giver." After hearing this wonderful discourse concerning righteousness (right conduct) and the kingdom of God, no wonder His hearers were astonished at His teaching and declared that He taught as one having authority and not as the scribes. He is Lord of conduct because He is the Son of God and speaks with authority.

Christ is Lord of conduct in another sense: He is the inspirer of God-like conduct. His influence upon the disciples and the early Christians is ample evidence of this. What a miracle of transformed conduct is shown in Pliny's letter to the Emperor Trajan, when Christianity was in its infancy. The only fault to be found with these early Christians just emerged from paganism was that "they had been accustomed on a stated day to meet before light and recite among themselves in turn a hymn to Christus as God, and to bind themselves by an oath, not to any crime, but not to commit thefts, robberies, or adulteries, not to break their word," etc. With this picture before us, how appropriate the phrase, "Christ, the Lord of conduct."

The principles of conduct which Jesus taught are being acknowledged, more and more, as the loftiest code of ethics in existence; but unless His teachings find expression in daily conduct, they are valueless. Some years ago a little book appeared with the title: "In His Steps," or "What Would Jesus Do?" It gained almost instant popularity, and millions of copies were circulated. Why? It was a simple little story without pretension to originality or literary excellence, but it forcibly conveyed a great truth: that the world would be transformed if every professing Christian would take the teachings of Jesus Christ seriously, and make it a matter of conscience so to conduct himself as to win His approval. No man ever goes astray who conscientiously seeks to conform his life to the teachings of the Man of Galilee.

Conduct is the acid test of the Christian, and the Master was ever applying this test. "By their fruits ye shall know them." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." "If ye know these things, happy are ye if ye do them." At this sacred season we shall often think of Christ as our Saviour, but it will avail us nothing to call Him, Lord, Lord, unless we do the things which He commands. If we would be assured that He is our Saviour, we must see that He is the Lord of our conduct. The much-needed revival will come when we turn to Him with all our hearts and let Him be, indeed and in truth, "the Lord of our conduct."

Ashland, Va.

Brother J. R. G. Hewlett of Charleston has been called to Sledge. We presume he will continue to make his home in Charleston.

Miss Ward of Columbus, who has been visiting the Baptist students in all the colleges in Mississippi, is this week at Clinton, conducting a training class in Mississippi and Hillman Colleges.

Superintendent Wayne Alliston of the Mississippi Baptist Hospital helped Pastor G. H. Suttle in a meeting for six days last week at Northside Church, Jackson. There were eleven additions to the church, one of them on profession of faith.



## WHAT I SAW AND FELT AT ATLANTA STUDENTS CONFERENCE

L. R. Scarborough

1. I saw nearly 2,000 Baptist college students from the college campuses of the South. They represented 100,000 of such students. What a Baptist Host! They were one in fellowship, song, prayer, praise, in faith and purpose. They are young, ambitious, cultured, purposeful, devoted Christians, Baptists, growing leaders. I never saw such a sight nor felt the tread of such an army.

2. I saw a great program covering every phase of Christ's Kingdom plan, with many speakers, great preachers, teachers and noble students, carried out orderly with precision, promptness, persuasive power and accumulating climax. It was glorious, inspiring, uplifting, high in thought, deep in spiritual power.

3. I saw a wonderful, wise, unswerving, loyal, world-wide missionary leadership in Mr. Frank Leavell and a great denominational agency, the Sunday School Board, functioning in a most effective way in leading our young college life toward service and the glory of Christ. I thank God for Frank Leavell.

4. I saw a mighty swelling movement rising like an incoming tidal wave, Baptist students, realizing that Christ is their Master, necessarily seeking to make Him regnant on every college campus in the South. They march like a godly army toward a great missionary achievement, the whole world for Christ.

5. I saw and felt an inspiring, rising spiritual passion—missionary and soul-winning. It pulsed through the messages and spirit of the meeting. My hopes climbed the slopes of triumph for Southern Baptists in a missionary revival.

6. I saw multitudes of the South's finest college students give their lives in a holy surrender to Christ in service anywhere. More than 130 surrendered in two conferences.

These nearly 2,000 cultured, consecrated students will carry back to their campuses a mighty impulse and impact which will mean more than pen can write.

Thank God for this second all-South Baptist Student Conference and its immortal contribution to the present and future of our causes. I was moved more deeply and caused to thank God more heartily in these meetings, probably, than in any meeting I have attended for ten years.

Southern Baptists cannot fail these students. We must get things ready for their mighty tread coming like a holy army.

### THREE SIGNIFICANT LETTERS

O. L. Hailey

From British Guiana to The American Baptist Theological Seminary and one of them by Air Mail. This one came in four days.

The interesting part, especially, is that those letters are from young preachers who wish to attend the seminary. And one of these is a Methodist. Just how they found out about the seminary, I hardly know, yet. But they have an idea that we can give them the help that they need. And in some part this is so. But they need financial assistance, to some degree. What shall I say to them?

And that is the situation with many young preachers here in our home land. It is distressing that I cannot give the necessary help to some twenty-five or thirty excellent young men who wish to attend the seminary. And yet for each person the amount is not large. Some of them are able to bear part of their expense, but not all. Fifty dollars would supplement some of them. For others it would require various amounts, up to \$150.00 or \$200.00.

I am building up a Students Aid fund from which I will help many of these. But it is impossible, without more help to take care of all who wish to attend. May the Lord send help.

If this meets the eye of some of the Lord's stewards and appeals to them as a place to use some of the Master's money, I shall be grateful.

—O. L. Hailey, Ex. Sec.

161 8th Ave. North, Nashville, Tenn.

# Stewardship Department

G. C. Hodge, Secretary

"Every member of every church contributing every week to every cause, in proportion to his ability."

## ASCENDING STEPS IN CHRISTIAN GIVING

(Continued from last week)

### Second Step—Proportionate Giving

The Second Step in Christian giving is: **Proportionate Giving**: "As God hath prospered you" (1 Cor. 16:2). This is a larger principle. In many cases this should greatly exceed the tenth.

One real difference between the offerings of Cain and Abel was that Abel's was proportionate and select. He "brought of the firstlings of his flock and of the fat thereof," or "the fat ones thereof" (Gen. 4:4). That is, the best he had, and a definite proportion, "the firstlings," or first born; while Cain's offering suggests neither a definite quantity nor choice quality, but he simply "brought of the fruit of the ground." Perhaps what he could easily spare; or that which was of little value; not "the first fruit."

(a) Our giving is a measure of what we receive, if not in temporal things certainly in things spiritual. "I will open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." "Give and it shall be given unto you, good measure, pressed down, shaken together, and running over, shall men give unto your bosom."

"Giving is living," the angel said;

"Go feed the hungry sweet Charity's bread."

And must I keep giving, and giving again?

My selfish and querulous answer ran.

"Oh, no!" said the angel, piercing me through;

Just give till the Master stops giving to you."

(b) Christians have the money but they spend it on other things. The question should be seriously asked: "Do we love God supremely, or luxuries, or display, or things that are frivolous or trifling?" A recent article in the Literary Digest (9-27-24) stated that the average American wastes 15 times more than he gives to religion, and spends 22 times more for luxuries; that is, for every dollar we give to religion, we spend, \$37.00 on wastes and luxuries.

A Methodist bishop tells of a steward who gave \$20.00 per year to God, and spent \$72.00 per year feeding hounds for sport. Now I submit the question: **Should a church official spend more money in training dogs for sport than in promoting the enterprises of Christ's Kingdom?**

A Christian should love God as much as a sinner loves sin! A man of the world does not hesitate to spend five, ten, twenty, or fifty dollars in pleasure, or in sin during one evening; one of my deacons said to me: "If you ask some church members for \$5.00 for the church, they would drop dead in their tracks, or if they gave it, they would feel that the officials, and the preacher, and even the Almighty, Himself, would be under obligations to them to the end of time." Perhaps many of us should make the prayer of the earnest soul told of in a little story in the "Baptist Union" some years ago. A small church was badly in need of repairs. A meeting was held to raise the necessary funds. The pastor stated that \$500.00 was needed, and made an earnest appeal for the money. A very wealthy and very stingy member arose and said he would give one dollar. Just as he sat down a big lump of plastering fell and hit him on the head. He jumped up quickly and said, "I made a mistake. I meant \$50.00." This was too much for an enthusiastic member present, who, forgetting all proprieties, called out earnestly, "O, Lord, hit him again!" There are doubtless many folks whom the Lord should hit, and hit hard, to bring them to their senses, and help them to realize their duty and privilege as members of His Kingdom.

### Third Step—Abounding Liberality

The Third Step in Christian giving is **abounding liberality**, or beyond one's ability. Paul, speaking of the churches of Macedonia, said: "In a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of

their liberality, for according to their power—and beyond their power, they gave of their own accord" (1 Cor. 8; 2f, R. V.). I have had the privilege of witnessing giving of this kind in some of our cash offerings at Randolph Street. One dreary day in December, several years ago a woman came to the parsonage soon after our annual Thank Offering and brought \$5.00 saying she wanted to have a part in that offering. I told her not to give it, she was not able. I knew that her children needed shoes and clothing, and that her feet were even then wet and cold from tramping through the snow in shoes almost without soles. She answered with tears in her eyes "Perhaps I am not able, and of course I do need the money, but I want to give. I want to have a part in that offering." Finally, I took the money, that she might have the joy of giving, but I saw that those children had shoes and clothing and that groceries were sent to that home.

### Fourth Step—Heroic Giving

The Fourth Step in Christian Giving is **Heroic Giving**; the half of one's possessions. Zacchaeus said to the Lord: "The half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him: This day is salvation come to this house." (Lk. 19:8). Dr. Gambrell said: "Give until it hurts, and then keep on giving until it stops hurting."

### How to Give?

"Give as you would if an angel awaited your gift at the door.

Give as you would if tomorrow were to find you where giving is o'er.

Give as you would to the Master, if you met His loving look.

Give as you would of His substance, if His hand the offering took."

Rev. W. E. Robertson.

(Continued next week)

—BR—  
Ordinarily we do not publish letters from dear friends who express their appreciation of the Record for manifest reasons, but we believe it will be excusable to give extracts from a kind letter received from a long time friend who has not been able to be out in the active work for some time. Mrs. B. O. McGee of Leland says, "I want to tell you how much I've enjoyed our Baptist paper. I have kept it on my table from week to week. It grows finer all the time, is proving a great blessing to those who read its pages. I was made very happy by the reports from the Convention, being so thoroughly interested in Christian Education and the Orphanage. I feel happy that there are brighter days for our work".

### SUNDAY SCHOOL ATTENDANCE DEC. 7

Clinton Church	366
Meridian, First Church	732
Offering \$56.12	
Jackson, First Church	731
Jackson, Calvary Church	937
Jackson, Griffith Memorial	494
Jackson, Davis Memorial	387
Jackson, Parkway Church	160
Jackson, Northside Church	71
Gulfport, First Church	404
Offering \$73.15	
Fifth Ave., Hattiesburg	292
Offering \$117.31	
Columbia, First Church	460
Offering \$10.94	
Utica Church	138
Raymond Church	134
Pearl City Church	71
Magee Church	292
Offering \$10.50	
Silver Springs Church	106
Offering \$2.11	



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

President, Mrs. A. J. Aven, Clinton

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## CALLED UP HIGHER

Beloved, do you remember the very remarkably apt and appropriate Welcome that was given the W. M. U. Convention when we met at Greenwood a bit more than two years ago? You may not remember a word of this welcome. But each of us does recall the gracious, timid little woman who gave it. Her beautiful Personality expressed even more than her marvelous intellect as she spoke to us out of a heart so filled with the love for God and for her sisterhood that one in listening to her and looking up at her said, "She is saintly."

Well, she is among the saints in Glory today. She who seemed the very epitome of youth and life, ready to claim long years of service here, has completed her mission and has been called up Higher.

This scribe could multiply words in honor of the Home Going of this much loved friend. But we are going to let the members of her local society speak what we all long to say.

### "IN MEMORIAM"

Mrs. W. G. Stuart, November 13, 1930

"And I heard a voice from Heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth—Yea, sayeth the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13—

To those who mourn the passing of Erin Higginbotham Stuart, who miss the presence of a devoted Wife, Mother and Daughter, a loyal Friend, Co-Worker and Teacher, we try to offer these words of comfort, telling them, her earnest active Spirit, her heart of love, the Heavenly Mansion she doth now inherit, which God made ready ere she went ashore.

We do not doubt or question God's wisdom for "He doeth all things well," but as we recall her life of faithful service and usefulness, her modest and gentle manner, and ready smile, we feel our great loss in her death and a wave of sorrow fills our hearts. Although unassuming, every one recognized her true worth and ability, and while her strength permitted, she never failed to respond willingly and graciously to the many calls of service that were hers.

The gift she possessed of keen judgment into the character and possibilities of young people gave her the power to develop in them, what was most forcible in herself.

Often, God is heard more clearly and followed more closely when He speaks through the "still small voice" of one of His own chosen ones, and as we think of her life, as beautiful in her home, her church, and her community, we feel that even now and through all the years to come, we may be able to hear God speaking to us, through her life saying, "Be gentle, faithful, courageous, true, loyal and loving."

Her life was a quiet, clear refreshing stream, having its beginning in the heart of God, flowing gently along the years of her pilgrimage; it enriches and renews the lives of all whom her life touched. This beautiful stream has run its course, and has emptied into the ocean of everlasting life of God's love.

So,  
"Weep not for her, for she has crossed the river, We almost saw him meet her on the shore, And lead her through the gate where never Sorrow or death can enter more."

—Baptist Women's Missionary Society.

## MESSAGE FROM TRAINING SCHOOL

The year began Wednesday, September 24th, and the corner at Preston and Broadway was a busy place during that day and the preceding two days, as the old students returned, new students arrived and day students came in to register. The informal opening exercises were held in the dining room Wednesday evening following the dinner hour, at which time the special faculty of the school and the members of its staff were introduced. These all responded in a few well-chosen words, establishing at once a happy relationship with the students.

Your Acting Principal is happy to be back this year after a most stimulating year of study away. She will never cease to be grateful for the kindness of the Local Board of Managers and the Board of Trustees in granting her this leave of absence. After eight years of constant and continuous work here at the school she needed a change. It is so easy to get into ruts unless one gets a new view and a far view occasionally.

Doctors McGinty, Carver, Dobbins, Powell and Adams are back in the class rooms after a summer of preaching and lecturing at State Assemblies. Dr. Tribble is spending his sabbatical year studying in Edinburgh, Scotland. Dr. McGinty will teach theology during his absence.

Along through the late summer weeks, as the devastating drought continued over the territory from which our students come, and as business conditions became more acute everywhere, we could not help but wonder what effect it would have on our attendance. Would the girls in large numbers have the courage to come in the face of all this? Would many be able to afford it if scholarships were not available? Naturally, with these doubts and wonderings in our minds, it was gratifying to open on September 24th with seventy-three boarding students. Within two weeks others came in, making the total seventy-seven. Thirty-three day students have enrolled, making a grand total of one hundred and ten.

It may be of interest by way of comparison to note that in 1925 we opened with eighty-seven boarding students; 1926, seventy-two; 1927, seventy-five; 1928, seventy-nine; 1929, eighty-two; and this year, seventy-seven.

Of the present student body Alabama sends three students; Arkansas, four; Florida, two; Illinois, three; Kentucky, six; Louisiana, one; Maryland, one; Mississippi, four; Missouri, seven; North Carolina, fourteen; Oklahoma, two; South Carolina, ten; Tennessee, four; Texas, two; Virginia, nine; West Virginia, one; Brazil, one; England, one.

In this day when the need on the part of religious leaders for thorough literary preparation is so apparent, it is gratifying to note that thirty-six students have standard bachelor's degrees; eleven only have come with just high school preparation; the others have from one to three years of college work.

On the whole, the average age of the girls is younger than a few years ago. Does this not indicate that many young women in this generation are choosing the worthwhile things of life? Their idealism and sincerity of purpose provoke new faith and courage in many of us who are older in years and experience.

We are grateful for gifts already this year from the following States: Canned fruit and preserves from Florida, Louisiana, Illinois and Kentucky; checks for fresh fruit and other spe-

cial objects from Missouri, Kentucky, Illinois and Virginia; tea-towels, napkins, towels, and pillow cases from Kentucky, Maryland, Florida and South Carolina; quilts and bed spread from Florida, Texas, Georgia and Tennessee; fruit cakes from Tennessee, and pecans from Georgia.

Dr. Campbell Morgan quoted the following lines in an address a while ago. About 50 years ago I heard Dr. R. R. Meredith, the teacher then of an immense Saturday Bible Class in Tremont Temple answering a question as to whether the devil was a reality or a fiction, say: "What will you gain by getting rid of a personal devil? You will have all the devilry left."

"Men don't believe in a devil now  
As their fathers used to do;  
They reject one creed because it's old  
For another because it's new.

But who blights the bloom of the land today  
With the fiery breath of hell?  
If it isn't the devil who does the work?  
Who does? Won't someone tell?

They may say the devil never lived,  
They may say the devil is gone;  
But simple people would like to know  
Who carries the business on."

—Dr. O. S. C. Wallace, In Maryland Baptist.

—BR—

## Practice self-denial and help meet emergency Baptist Bible Institute, New Orleans.

—BR—

Pastor T. W. Green has with him in a meeting at Magnolia Dr. W. M. Bostick of Clarksdale and Mr. Perkins, song evangelist. Prayer is asked for the meeting.

—BR—

The Negro Baptists of Vicksburg will have a rally in January in the interest of their school in that city. On the eighth of January Dr. W. H. Morgan of the First Church will preach to them at King Solomon's Church. On the next night the editor of the Record will speak to them and for them in the interest of the school.

—BR—

The church at Pass Christian celebrated its third birthday the last Sunday in November. They are enjoying a perennial revival. In this short time they number about 100 members, and their growth has been amid great difficulties. Pastor W. S. Allen is happy. He says also the outlook at Bay St. Louis is better than ever before. Some have thought if there is any place in Mississippi where Satan's seat is, it might not be far from here.

—BR—

Derma: Rev. W. W. Simpson, one of our county boys who graduated from Mississippi College last session, delivered two excellent sermons here at the Baptist Church yesterday. At the morning service he took as his theme, Ye Are the Light of the World, and at the evening he preached from the 12th chapter of Hebrews, on the Race of Life. Brother Simpson is a very consecrated man and full of the Spirit and has made a splendid record in life and is much deserving and is held in high esteem here, and we are proud of him as a man of God and a native of the county, and we feel he will be a great asset in the Kingdom work.—W. M. Shelton.



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## East Mississippi Department

By R. L. Breland

### Over in Leake

The fifth Sunday I spent in the  
good county of Leake, at Walnut  
Grove. The County B. Y. P. U.  
Convention was meeting there and  
I dropped in. I found the citizens  
of Walnut Grove, like most of our  
people, talking hard-times, little  
money and other ailments. But they  
were still cheerful and ready to do  
that which came to their hands.

I found quite a number living  
there that I had known in former  
years. There were the Waltons,  
Slaughters, Uptons, Vances, Phil-  
lipeses, Grahams, Thomases and oth-  
ers who had heard my efforts in the  
days ago. I had a very pleasant  
sojourn in the hospitable homes of  
Mr. and Mrs. Roy Walton, Mr. and  
Mrs. Wirt Davis and Mr. and Mrs.  
J. J. Paschal. They were indeed  
kind to the visitor.

Rev. C. T. Johnson, of Clinton, is  
their very capable pastor. He was  
in the midst of a revival over at  
Carthage with Dr. John Mayfield of  
McComb, preaching. The Walnut  
Grove Baptists have a splendid church  
building with ample rooms for Sun-  
day School and B. Y. P. U. purposes.  
Deacon J. J. Paschal is the pro-  
gressive superintendent of the Sun-  
day School and Prof. T. L. Everett  
leads the Unions. Both seem to be  
doing nicely.

It rained all night Saturday night,  
the roads were slick Sunday, but  
many came to the Convention any-  
way, which shows that interest is  
good over there. The president, Bro.  
Williams, of Thomastown, did not  
get there, so Prof. Everett filled that  
position with dignity. The Conven-  
tion opened with song service,  
prayer led by Rev. P. C. Barnett, of  
Epps, La., followed by a talk by  
Bro. Barnett. At the eleven o'clock  
hour, Rev. A. W. Talbert, of Jack-  
son, preached a good sermon from  
the subject, "The Foolishness of  
Neglect".

At the noon hour abundant re-  
freshments were served on the lawn  
by the good women of the church and  
town. Immediately after dinner  
(lunch) Rev. Jas. H. Street, of Har-  
persville, spoke on "Relation of B.  
Y. P. U. to the Church". Then we

had a beautiful song by the Walnut  
Grove Juniors, "No Friend Like Je-  
sus", little Miss Vance at the piano.  
Mrs. Grimes discussed, "How a Song  
Service Can Help a B. Y. P. U." Mrs.  
J. H. Street sang a solo, "Whis-  
per a Prayer", most effectively. The  
writer was pressed in to supply for  
Bro. Barnett, who was absent, on  
the subject, "How to Develop the  
Spirit of Loyalty". "How to Obtain  
the Standard" was ably discussed  
by Mrs. Street. Then followed a  
round table discussion led by Rev.  
A. W. Talbert.

The meeting closed at 4:00 P.M.  
All present seemed to enjoy the day.  
The writer was announced to preach  
at the evening hour. A goodly con-  
gregation met him at that hour and  
listened well under the circum-  
stances. The three B. Y. P. U.'s  
met preceding the preaching service.  
Had a good time in the fine little  
city of Walnut Grove, Leake.

### Notes and Comments

Rev. and Mrs. Peter C. Barnett,  
of Epps, La., were visiting home-  
folks and former friends in Leake  
County and incidentally attended the  
B. Y. P. U. Convention at Walnut  
Grove. Bro. Barnett was reared in  
Leake, but has been pastor at Epps  
now for some years.

Rev. B. E. Phillips, the popular  
pastor at New Hebron, Miss., was  
visiting his aged father at Walnut  
Grove recently. The father lives  
with his son, City Marshal Phillips.  
He looked well.

Rev. E. J. Hill has accepted the  
pastoral care of National Avenue  
Baptist Church, Memphis, and is now  
on the job. He writes that the work  
is hard but promising and he is  
ready to give it his best.

Rev. W. C. McGill has resigned  
at Leakesville and is ready to go  
where the Lord directs. He is well  
recommended as a splendid preacher  
and successful pastor. He may be  
addressed at Leakesville, Miss.

While in Philadelphia last week  
I barely missed meeting Pastor W.  
W. Kyzar, but the members of his  
flock told me that he was kept ex-  
ceedingly busy for the Master. He  
gives Philadelphia full-time service  
and then preaches to a number of  
afternoon stations besides. He is  
willing and able.

The Coldwater Baptist Church,  
Neshoba County, is losing the ser-  
vices of Rev. Jodie L. Moore as her  
pastor. He has been called to a  
number of churches in Leake and  
Neshoba Counties, so he cannot  
reach all of them. The church had  
not called a pastor last week.

Yalobusha County is laying out  
its program of work for next year.  
Pastor S. J. Rhodes will remain at  
Oakland and other churches; Pastor  
J. M. Metts will continue to lead  
the saints at Water Valley; Rev. J.  
M. Hendrix is at Clear Springs, and  
other matters will perhaps go on  
as usual. The County B. Y. P. U.  
Convention met with Tillatoba  
Church last Sunday.

The writer has served four  
churches this year—Coffeeville, half-  
time; Scuna Valley, two Sunday  
afternoons; Pittsboro and North  
Carrollton. Each of these have a  
working W. M. S. They thought

that he had a birthday recently, so  
presented him with a nice suit of  
clothes. His hat is off and he is  
saying, "Thank you, thank you", to  
every woman he meets. Mrs. G.  
C. Cost is president of the Coffee-  
ville Union, which took the lead in  
the movement. She is one of the  
Master's best.

I was out at our Baptist Orphan-  
age a few hours last week: went to  
carry Jesse White of Coffeeville to  
the Home. Found Superintendents  
Mr. and Mrs. Miller and their large  
family of 250 children and other  
workers busy and happy. A num-

ber of cars had just come in, the big  
truck was busy unloading the many  
good things sent in by an admiring  
people over the state. Mrs. Griffin  
had her children packing away the  
things. The Superintendent reported  
that the offering coming in the cars  
was above the average, but money  
is coming slowly. They all seemed  
happy, well clothed and well fed,  
and much every way was coming in.  
The management was happy because  
of the gas well hard by that will  
soon be doing service for the orphan  
children. Bro. and Sister Miller  
seem to be in the right place. Let  
us give them our prayers and sup-  
port.

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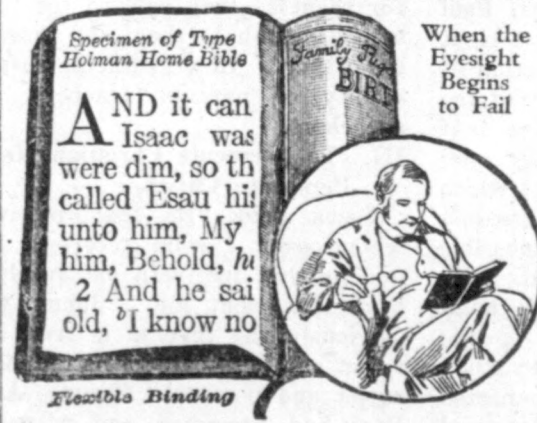
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## The Sunday School Department

### SUNDAY SCHOOL LESSON

For  
Dec. 14, 1930.

Prepared by  
L. D. Posey, Itta Bena, Miss.

Subject: Saul of Tarsus: How  
a Pharisee Became a Christian.

Golden Text: I count all things  
to be loss for the excellency of the  
knowledge of Christ Jesus my Lord;  
for whom I suffered the loss of all  
things, and do count them but ref-  
use, that I may gain Christ. Phil.  
3:8.

(Before reading these notes, please  
read Acts 9:1-19; 22:1-18; 26:9-18.)

#### Introduction.

"Fools rush in where angels dare  
not tread", seems a fitting sentence  
for me to use in attempting to write  
about the person whose regeneration  
we study for this date. Paul was  
the greatest character with but one  
exception, in whose veins human  
blood has run; the person about  
whom the greatest bards have sung,  
the greatest historians have written;  
whose likeness the greatest artists  
have painted and sculptors have  
chiselled; whose theology has revolu-  
tionized the religions of the world;  
whose philosophy has overtopped  
and undergirded the greatest intel-  
lects; whose consecration and sacri-  
fice of life have evoked the encomi-  
ums of the most devout of hearts  
and the venom of all the demons  
in hell; for ME to attempt to write  
of him, seems the height of folly.  
Surely there is nothing new in his  
life for me to find, and to attempt  
to say that which is old in a new  
way seems equally futile. But may  
be "the dogs may feast on the  
crumbs that fall from the Master's  
table".

Racially Paul was a Jew, "circum-  
cised the eighth day, of the stock  
of Israel, of the tribe of Benjamin,  
an Hebrew of the Hebrews; as touch-  
ing the law a Pharisee; concerning  
zeal, persecuting the church; touch-  
ing the righteousness which is the  
law, blameless". Phil. 3:5-6. He  
was born in Tarsus of Cilicia in  
Asia Minor, about A.D. 1, and there-  
fore only about four years the junior  
of his and our Lord. His father  
was a Roman citizen, hence, Paul  
was free born, an honor and right  
which he used in his protection at  
times and for the furtherance of the  
gospel. He was perhaps the best  
educated man of his or any age;  
especially if we consider that which  
is required to make the greatest  
character, and the largest possible  
life of usefulness to the world. With  
these thoughts in mind let us hum-  
bly invoke the leadership of the  
Holy Spirit as we attempt to study  
some of the basic truths connected  
with his life and regeneration, and  
which the human family needs to  
know in these days of unrest and  
spiritual degeneracy.

#### I. Our Lives Are Controlled by What We Believe.

Not one particle of hypocrisy is  
to be found in the life of Paul. He  
knew no such thing as deception so  
far as practicing it upon his fellow-  
man was concerned. That which he

believed constituted the main fiber  
of his life, and with him "to believe"  
was "to do", "to live". Before his  
regeneration he was one of the  
strictest of the Pharisees; after-  
wards he was the most devoted and  
loyal servant of Christ. He was  
controlled by what he believed. That  
was a pre-eminent characteristic of  
Paul and is a dominant factor in the  
life of every rational human being.  
The fruits of it are to be seen now  
in the breaking down of the home  
life of our people. Parents have  
failed to display before their chil-  
dren the sacredness of the home and  
the marriage vow. The result is a  
generation of "free-lovers" roving  
over the earth and flying through  
the air seeking whom they may de-  
vour. Following in the wake of the  
failure of the parents have come  
the teachings from the state schools  
that the Bible is a myth; that Jesus  
was an illegitimate by birth; that  
brutes were our ancestors; that there  
is no heaven to gain, no hell to  
shun; that self-expression and self-  
gratification are the glory of life  
and that death ends it all. With  
these basic concepts as the founda-  
tion of the belief of multitudes of  
our young people, we have a crim-  
inal record such as the world has  
never seen. May the Lord awaken  
us as to the awfulness of our con-  
dition.

#### II. The Importance of Believing the Truth.

With the foregoing facts before  
us, we can see the importance of  
believing the truth. Because we  
believe a thing is true, does not  
make it true, nor save us from the  
consequences of our deception. Paul  
believed Jesus to be a blaspheming  
renegade, but that did not make  
him such. He believed to persecute  
Christians was his duty as a leader  
of the Pharisees, but that did not  
keep him from being a murderer as  
he gave his assent to, and witnessed  
the death of Stephen. Because this  
present generation has been taught  
to believe there is no hell, will not  
keep them out of its eternal fires  
if they die with that impenitence  
and unbelief in their hearts. But  
hell's fires will not be half so hot  
for them as they will be for those  
who have taught them and thus led  
them there. How awful the respon-  
sibility of parents, teachers and  
preachers.

#### III. To Persecute Christians Is To Persecute Christ.

Jesus said, "He that receiveth  
whomsoever I send receiveth me;  
and he that receiveth me, receiveth  
him that sent me." John 13:20.  
Obviously the reverse is true. To  
reject and persecute Christians is to  
reject and persecute Christ. After  
Paul had promoted and witnessed  
the death of Stephen, and was on  
his way to hail others, both men  
and women into court, Christ said,  
"Saul, Saul, why persecutest thou  
me?" The only way Paul had per-  
secuted Christ was in his persecution  
of Christ's disciples. So, now  
throughout the world when people  
persecute by ridicule, boycott, lies,  
slander or any other way those who

have been redeemed by the blood  
of Christ, he steps in, so to speak,  
and says, "Why persecutest thou  
me"? Reader, how about your un-  
just criticisms of your pastor?

#### IV. The Difference Between Relig- ion and Christianity.

Many people have not learned to  
distinguish between religion and  
Christianity. The Jews and Moham-  
medans are very religious, but not  
Christian at all. So it was with  
Paul. He was such a zealous relig-  
ionist that he was willing to perse-  
cute to death one who was actively  
engaged in the proclamation of  
Christianity. Paul's religion was  
Judaism, but Judaism rejects Christ;  
therefore, it is not Christian. All  
people, even heathen, are religious,  
but a small proportion of the popu-  
lation of the world is Christian. For  
the sake of clearness, I will make a  
personal statement: I believe that  
Jesus is the Son of God; that he died  
to save sinners, and will save all  
who trust him. I am trusting in  
him, and in him alone as my Sav-  
ior; therefore, I am a Christian. I  
am not sinless; not perfect; but I  
am a sinner saved by grace through  
faith in Jesus. Paul was very re-  
ligious, but not a Christian until he  
met, believed in, and trusted Jesus  
for salvation.

#### V. Christ Is the Only Savior.

The preceding paragraph is but  
another way of saying that Jesus is  
the only Savior. If there was ever  
a man whose deeds of righteousness  
and religious zeal should save him,  
that man was Paul. But, "by the  
deeds of the law there shall no flesh  
be justified in his sight", Romans  
3:20; "For by grace are ye saved  
through faith and that not of your-  
selves; it is the gift of God; not of  
works lest any man should boast".  
Eph. 2:8-9. Then if Paul was blame-  
less in the sight of the law, and  
whose religious zeal was so great,  
was unsaved until he trusted Jesus,  
what hope is there for the heathen  
with all their abominable supersti-  
tion and worship of man-made im-  
ages? None whatever. Then since  
that is true, and we know it, can  
we be really Christian ourselves and  
not do all we can to send the gospel  
to those who do not have it?

#### VI. The Surrendered Life.

In the cause of Paul, we have an  
example of the really surrendered  
life. And, in the conclusion of these  
notes, let me say that one of the  
great troubles with most Christians  
today is their failure to really sur-  
render their lives to Christ to be  
used of him any way, any where and  
any time for his glory. Many have  
taken Christ as Savior but not as  
Lord. Paul took him as both. And  
with that surrendered life the Holy  
Spirit accomplished great things  
through him.

#### "THE GOD THAT ANSWERED BY FIRE, LET HIM BE GOD"

In The Evangelical Christian Miss  
Eva Stuart-Watt parallels Elijah's  
experience with one from her own  
family history. Her father with  
wife and five little children were far  
out on the missionary firing line in  
the interior of Kenya colony. The  
natives had long been suspicious of  
the intruders. Finally they deter-  
mined to wipe them out altogether.  
A distant military officer got wind  
of the plot and sent a contingent of

askari, or native troops, for their  
protection. "You may be aware that  
the other day the Wakamba not only  
murdered our soldiers at Kankundo  
but skinned and cut up their bodies,"  
he wrote to Mr. Stuart-Watt.

What should the missionary do?  
If he fled with his family, how could  
he come back again to work for  
the souls of these Wakamba? They  
would taunt him for his lack of faith  
in the God he was commending to  
them. He determined to stake all  
on the faithfulness of the God of  
Abraham. So he sent away the  
troops.

"We children were laid to sleep  
fully dressed. Inside the dining room  
Father, Mother, and a friendly black  
were on their knees. Father was  
praying aloud, telling God that they  
were ready to lay down their lives  
but that for the sake of Christ's  
kingdom they were seeking divine in-  
tervention. The prayer was sudden-  
ly interrupted by a peculiar rushing  
noise outside. Father stepped out to  
face the enemy. There before him,  
whizzing across the sky like an air-  
plane, was an enormous white-hot  
meteorite which lit up the country  
with its glare and left a trail of  
light as it disappeared, striking a  
mountain thirty miles distant.

"Alas!" exclaimed the black men,  
watching the unusual phenomenon,  
'N'gai (God) has sent the fire!' And  
the warriors, halting in the valley  
below, when they saw this lump of  
fire shooting over their heads rose  
up in consternation. They fled,  
three thousand of them, helter-skel-  
ter across the plain saying, 'The  
white man has sent fire from heav-  
en.' That was the last attempt ever  
made on our lives."

"The God that answereth by fire,  
let him be God."—Times.

—RR—

Mrs. Newrich (looking over house  
plan): "What's this thing here go-  
ing to be?"

Architect: "That's an Italian  
staircase."

Mrs. Newrich: "Just a waste of  
money. We probably won't ever  
have any Italians coming to see us."  
—Exchange.

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### A. & M. NEWS

The past week has been quite an interesting one as far as B. S. U. activities were concerned. Tuesday night Dr. Sallee spoke at the church and almost the entire B. S. U. Council was there to hear him. He gave us an interesting picture of conditions in China and the work being done there.

Friday night we had a very beneficial B. S. U. Council meeting having with us Miss Lucille Ray, daughter of Dr. Ray, our pastor, and a student from Blue Mountain College. She was ready with quite a few suggestions and recalled several of our duties to us.

Do you know the biggest and best thing that could happen to the college students of the South? If their parents, or, in fact, anyone interested in their upbuilding would write to the school B. S. U. Council, get acquainted with our work, and back us up—think how that would help. We challenge them all. The B. S. U. is a tool of the Master, waiting to find an opportunity to help. We challenge the citizens to help us find opportunities and bear with us in our inexperience as we consecrate our efforts toward the building of a cleaner, more wholesome civilization.

### HIGHLIGHTS FROM M. S. C. W.

Without a doubt, the greatest thing that has happened to Baptist girls at M. S. C. W. in years was the visit last week of Dr. John L. Hill of Nashville. It did not take two weeks to learn that this fine, stalwart man was a friend of young people in "the navy" or out. His every word while he was here was listened to and weighed carefully by those who came to hear him. Dr. Hill was with us from Wednesday until Friday. None of the time he spent here was wasted. Besides being scheduled for four or more talks to different groups each day, he had a number of conferences with students and local church workers. We were struck by the deep spirituality of his living expressed in his every word, and by the great personality that he was.

The college girls had a wonderful opportunity to get acquainted with him as he talked to little intimate groups at Bible class and the Sunday School officers' meeting. Then there were the quiet talks that he gave in the noon-day prayer meetings. Other girls took the opportunity to hear him when he talked at the First Baptist Church in town. On Thursday night, we held our first mass meeting of the B. S. U. on our campus. Dr. Hill delivered the address of the evening with a fitting subject—"Christ's challenge to successful youth". In the course of it, he gave us anew the confidence that he is in sympathy and hearty cooperation with Christian youth.

In the chapel hour Friday, Dr. Hill spoke to the student body on "The

Personality of Woman", giving as he developed his points his own ideal for womankind—a beautiful one, indeed.

A few mere words can not adequately express the good we feel that his influence has left on our campus. For some of us, his inspiration has led to the rededication of a life; for others a new, deeper spirituality; for still others a fuller, deeper experience of religion. With such a man to lead in a campus program, what less could be expected than a vital, positive religious life on the part of students. We can only say weakly that Dr. Hill has been a positive force on our campus for good.

We were delighted to have as visitors for our mass meeting Thursday night, the A. & M. Council. Bill Wallis, their president, introduced Dr. Hill to the audience. They with the M. S. C. W. Council shared the honor of sitting on the platform while he was speaking.

From 9:00-10:00 there was a very informal reception at the Workshop for Dr. Hill and the A. & M. boys. Miss Mark Cook and the A. & M. quartette entertained us with a number of songs. Of course, the great purpose of the gathering was to get us all acquainted with Dr. Hill, and in that measure, I think it was a great success. The program very informally changed to a lively melee around the fireplace, as we toasted marshmallows and endangered one another's heads passing the hot, toasted dainties back to those who were not so fortunate in getting next to the fire. Just before ten, we quietly sat down for the family altar. I don't think I have attended a more effective service than that. The Council members in a simple way told their plans for making Christmas a real Christmas in their home towns, and discussed plans for student night. All good things must end; the ten o'clock "toll" began, and we had to make a start for the campus again. But we are happy to think that perhaps there will be many other such happy occasions during the year.

### BLUE MOUNTAIN

Blue Mountain students were very fortunate last week to have visiting on the campus, Miss Margaret Lackey, Miss Fannie Traylor, Dr. and Mrs. Purser from Oxford, and Dr. Kirkland of New Albany. These visitors assisted in the Y. W. A. Mission Study Week, which had as its theme, "For Love's Sake".

Tuesday morning, Dr. Purser opened the study course with an appeal to the students that they take advantage of the opportunity before them. At the noon-day prayer meeting he gave a moving picture of scenes of the Holy Land which he and Mrs. Purser visited this past summer.

The B. S. U. Council entertained at an informal tea, having as its guests, the visitors for the study

course and the general Y. W. A. officers of the college circle. After the tea, another reel of pictures of the Holy Land was shown, and also after the classes that night.

Miss Lackey, who has been in the work for so many years and who is resigning at the end of this month, taught a very inspirational book on stewardship. Miss Traylor taught a class in missions. During the week, these two state workers, and Dr. Kirkland conducted the different chapel and noon-day services, bringing messages that were correlative with the theme for the week, "For Love's Sake". Over a hundred girls were enrolled in the classes, which already are having effect.

The goal of the students for the Lottie Moon Christmas offering is one hundred and twenty-five dollars and fifty cents. After the inspiration of the Mission Study week surely the gifts will go over the aim.

Thanksgiving Day, members of the Life Service Band from the college visited in the homes of the poor, the sick and the shut-ins of the community, carrying fruit, singing Gospel songs, and trying to carry God's sunshine.

—Lucile Ray, B. S. U. Reporter.

### THE "SOGGY-BRAINED" WETS

Arthur Briggs, in an article in the current number of The Forum, says that "as soon as a wet begins to talk about prohibition his brain goes soggy." In explanation, he says a wet's brain "doesn't function. If these men used the warped logic, the stale sentiment, the distorted memory in their professions that they use in discussing prohibition, they would be in the poor-house. When prohibition comes, they go ga-ga," and he proves it unanswerably in his arguments that follow. There is absolutely no argument for beverage alcohol that will stand the light of reason and enlighten sentiment. All the arguments used against prohibition are based either on a depraved appetite, or an avaricious spirit that would sell virtue for money.

Colliers recently sent Clarence Darrow and Dr. Clarence True Wilson to Canada to observe their system of so-called government control of the liquor traffic. Dr. Wilson found that instead of a government controlled liquor traffic, they had a liquor controlled government,—that their system creates a corrupt partnership between the liquor interests and the government, in which the government works for the brewers and distillers as a salesman and collector, and is engaged in making vast sums of money for the privately owned breweries and distilleries. He found unmistakably that their system not only permits but fosters a flourishing boot-legging industry; that crime is on the increase; and that drunkenness has increased 300% in three years; that there are 150,000 known home brewers in Canada. He says, "Ontario is making a nation of drunkards," and pronounces their system a failure, and worse.

Of course, Clarence Darrow's observations were in favor of liquor. They would be. The man who so heartily defended Leopold and Loeb, the murders of an innocent boy to get a thrill out of it, and saved their worse than worthless lives,—the man

who volunteered his services to defend boot-leggers, hi-jackers and racketeers would, of course, be on the side of liquor. Nobody would expect anything else, and the moral element of this country will attach no weight whatsoever to his opinion.

To be sure, we hear voices out of Chicago, New York and other wet Eastern cities where hi-jacking and racketeering flourish most, that are for liquor, for the repeal of the Eighteenth Amendment or the emasculation of the Volstead Law. They would be. But these communities will have to clean out their gangs of thugs that have their politics and government by the throat before they can persuade the rest of the country to listen to them on any moral or economic question.

Beverage alcohol is outlawed by science, by the great bulk of the educators of this country, by sane economics, and by the moral and religious elements of the nation. The saloon will not come back, much less do we think that America will permit the baser element of society, or pin-headed politicians, to make a liquor dealer out of any of our States, for that would put our whole citizenship of that State in the liquor business and would make all participants criminis in the infamous traffic, with its long train of evils and crime. Criminals may not obey our laws, but this country is in no humor to let the criminals or their sympathizers, write the laws that they are willing to obey.

That the brain of the wets is "soggy" is shown by the fact that they have absolutely nothing that has any sense to it, to offer as a substitute for our national prohibition. All of their schemes for the regulation of the liquor traffic have been demonstrated by experience to be ridiculous and silly. Prohibition is here to stay, and if I mistake not, the political party that champions the cause of liquor in its platform or by the voice of its candidates is doomed to defeat, and rightly so.

—H. Beauchamp.

Dallas, Texas.

### COLUMBIA

It was our privilege and pleasure on Sunday, November 16, to ordain and set aside to the full gospel ministry, Brother Clifford Smyly.

Brother Smyly has been for two years now a student in Mississippi College, and his ordination was requested by a church to which he was recently called as pastor.

The Examining Council, composed of Elder H. W. Ellis, Elder Elwyn Wilkinson, Deacons R. R. Griffith and A. G. Stubblefield, met at the church Saturday evening, and after careful examination of the candidate, led by Elder Elwyn Wilkinson, brought in recommendations to the church that she proceed with ordination.

The ordination service was held at the morning hour Sunday.

Brother Smyly is a very promising young minister, and the Columbia Baptist Church, of which he has been for some years a member, is grateful for the blessings of God in calling another of her young men into the ministry.

—H. W. Ellis, Pastor.



## The Children's Circle

Mrs. P. I. Lipsey

### BIBLE STUDY No. 23:

Dec. 11th.

The Death and Burial of Moses.  
Deut. 34:7-12.

Read this chapter carefully several times, then write the story of it for me.

#### Things Not Given in the Chapter.

Moses, for a long time, had been familiar with mountains. He had been accustomed to climb the rocky sides of Mt. Sinai to meet God. Not many months before this, he had climbed to the top of Mt. Hor, and had seen his brother Aaron die. But now he was to lay down the work he had carried for forty years, and go out into an unknown land. The Lord gave him the privilege (Deut. 32:48-52) of seeing from the top of Mt. Nebo the country into which he had hoped to go, but entrance to which he was denied because of his sin. And then, alone with God, he died, by "The word of the Lord", which the Jewish rabbis say means, "By the kiss of the Lord", as an earthly father kisses his son as a token of affection.

"This was the bravest warrior  
That ever buckled sword:  
This the most gifted poet  
That ever breathed a word:  
And had he not high honor?  
The hillside for his pall,  
To lie in state while angels wait,  
With stars for tapers tall;  
And the dark rock pines, like tossing plumes,  
Over his bier to wave:  
And God's own hand, in that lonely land,  
To lay him in the grave."

#### My dear Children:

Things have been looking bright with us in our Orphanage gifts for the past two weeks. I sent a check for \$20.00 today to Bro. Miller for them, and have a little left for a start for next month. Thanksgiving helped us on that, for when we think of Thanksgiving, we can't help thinking of our orphans, can we?

Well, I went over to Jackson today, but didn't see Santa Claus. It is a little too early for him yet, I suppose. But I noticed one thing, or thought I did, which pleased me, and that is that Christmas things are selling more reasonably than usual, are a good deal cheaper, it seems to me. Last Christmas, we were thinking of our two sick boys, Ernest and Donald, and getting up something for them. This year, Donald is well, and Ernest doing well. If you can send each of them, or one of them, a Christmas card, that will be all right. And if you can do anything, however small, for any one you know who is poorer than you are, be sure to do it. I believe you will get the chance, there are so many poor people now. Let's try to help them.

With much love,

Mrs. Lipsey.

Gulfport, Miss., Nov. 28, 1930.

#### Dear Mrs. Lipsey:

I liked the poem, Thanksgiving Thought, printed in the Children's Circle of The Baptist Record, Thursday, Nov. 27, and I have memorized it to say for Sunbeams next Sunday. I am spending the day with Mrs. Amis, my Sunbeam Leader. I hope you will enjoy the Convention and will be back with the Circle this week. With love,

Katie Anyeline Wilson.

Yes, I had a good time at the Convention, Katie, but was glad to get home, as usual. I never thought of your using the little poem as a recitation, and am glad you did.

Houston, Miss., Nov. 29, 1930.

#### Dear Mrs. Lipsey:

I am a little girl almost 7 years of age, as Dec. 9th will be my birth-

day. My Mamma takes The Baptist Record and I read the children's page. We have a Sunbeam Band and I am Secretary. We had a Sunbeam party this afternoon and had a good time. We had 21 members this afternoon and we all planned to contribute to the Lottie Moon Christmas offering. I sure hope you will print my letter.

Rebecca George.

Thank you so much, Rebecca, for writing about the Sunbeam meeting. Twenty-one members giving will make a good amount from your Band: I should like to hear how much. So do write again.

Wesson, Miss.

#### Dear Mrs. Lipsey:

This is my first time to write to you. I am seven years old, and in the second grade. My teacher's name is Mrs. Swett. My name is Mary Christine Douglas. I have two sisters younger than I am: one is 2 years old, the other is 4 years old. Lots of love to all.

Mary Christine.

Well, Mary Christine, here is your letter, but I can't put in the fine picture you drew. It looks like a boy: is he your little neighbor? Or perhaps it is your picture with a skirt just a little bit shorter than usual. Come see us again.

Oakland, Miss., Nov. 30, 1930.

#### Dear Mrs. Lipsey:

We are sending 50 cents as a Thanksgiving offering to the Orphanage from the Beginners Department, Oakland Baptist Church. Our whole S. S. made a nice donation to the Orphanage, but we worked and made our money and wanted to send it to you. Hope to send more later and want to send some to Miss Byrd. With love and best wishes,

Mrs. Lizzie Gooch Pittman,

Teacher.

Wm. Prichard,  
Mary Prichard,  
Mary Hall,  
Sue Ellen Pate,  
Stanley Pepper (Pupils).

Thank you so much, William and two Marys, Sue Ellen and Stanley, and Mrs. Pittman.

Now, won't you write and tell us what you did to get the money? I send you my love.

### HEATHEN RELIGIONS IN CHINA'S CIVIL WARS Distressing Religious Conditions Provide Fruitful Ground for Unscrupulous Priests and Militarists

An evangelist is here with me in the home of a Christian family at West Lotus Pond, a section far down the Sungari River near one of our outstations. The living room was full of earnest listeners last evening when they gave attention far into the night as the evangelist and I preached to them.

At the close of another meeting this morning opportunity was given for the asking of questions along religious lines. A general discussion followed regarding certain heathen religious sects which have manifested themselves recently during the civil strife.

### Ignorance and Superstition Prevails Among Those Who Know Not Christ

We were interested to receive information regarding the Red Spears, a fanatic religious sect that operated recently in Shantung Province where we labored for several years before coming to Harbin.

These Red Spears came into ex-

istence several years ago when bandits became so numerous in Shantung. The farmers and others organized themselves into groups for protection. Each of them had made for his use a shot gun or rifle or big sword or spear. These were either painted red or decked with red trimmings.

Heathen priests entered the organizations and injected religious rights. Certain petty military leaders who were out of a job also joined the organizations and assumed leadership. They saw here an opportunity to obtain power which might enable them to generally gather an army about them, and take control of a part of the Province as others had done. The famous late Chang Tso-Lin, war lord of Manchuria, began as a bandit. Chang Tsung Chang, the notorious destructionist of Shantung Province, also got his start as head of a robber band.

During the Boxer Rebellion those who entered it were told by the heathen priests that they were immune to bullets from rifles of the enemy. The Red Spears were also led to believe that they were immune. The priest and other leaders assured the poor ignorant farmers and others who entered this religious society that if they would drink in water prepared by them the ashes of paper on which were written certain mysterious characters bullets of the soldiers could not enter their bodies.

The water in which the ashes were put contained certain drugs which contained a stimulant. Every member was to go through certain heathen ceremonies and drink the ashes before going into battle. When the Red Spears declared war against the government troops they successfully attacked and annihilated small groups of these troops. When Red Spears were killed it was claimed by their leaders that these had failed either to carry out the prescribed religious ceremonies or drink ashes of the burnt characters.

### Thousands Led by the evil to Death and Destruction

The Red Spears gained in numbers and power until they were in full control of certain parts of Shantung. When Chang Tsung Chang got control of Shantung thousands of his men were group by group overcome by the numerous Red

Spears and were annihilated. Chang then entered the Chao Yuan section, where they were strongest, and with a large army equipped with machine guns killed thousands upon thousands of these fanatics. He then destroyed completely fifty-one villages where the Red Spears had made their headquarters. Some of the noblest Christians we have known anywhere live in Choooyuan county but they seemed helpless to do anything before the Red Spear movement.

The Red Spears have had their day and cease to be, at least for the present, but there are other groups of similar religious sects, though less violent. Most Chinese in these groups awaken pity as one realizes the ignorance, superstition and lack of leadership existing among the masses at this time of civil strife. The people are truly as sheep without a shepherd. Those of us who are working among them have not lost hope of their salvation, for many are turning unto Him, in whom alone is hope and salvation.

At the close of the meeting this morning a dear old brother, whose four grandsons are all Christians, led in an earnest voluntary prayer of thanksgiving to God that all Manchuria is now quiet and open to preaching of the gospel, gave thanks for those of his neighbors who have recently become Christians, and prayed God to have mercy upon and give salvation to the people of this needy land. —Chas. A. Leonard.

—RR—

The teacher had recited "The Landing of the Pilgrims." Then she requested each pupil to draw from his or her imagination a picture of Plymouth Rock. Most of them went to work at once, but one little fellow hesitated, and at length raised his hand. "Well, Willie, what is it," asked the teacher. "Please, ma'am, do you want us to draw a hen or a rooster?"

—RR—

Mr. Spendix: "Any installments due today?"

Mrs. Spendix: "No, dear, I think not."

Mr. Spendix: "Any payments due on the house, the radio, the furniture, the rugs, or the books?"

Mr. Spendix: "Then I have ten dollars we don't need. What do you say if we buy a new car?"—Hardware Age.

## YOUNGER MINISTERS SHOULD CONSIDER

Many preachers who are growing in knowledge, power, and popularity do not thoughtfully consider the importance of providing an income for the days of physical, mental, and financial decline. They are ascending the heights of usefulness, popularity, and prosperity and they do not see what is beyond the summit. They properly give most of their thought to their forward progress and their upward climb.

Most of them who prepare against old age, or disability, or death do it by means of investments that may be pledged and lost. Such investments are menaced by every financial distress that comes and often, when needed, they have little unpledged value.

Service Annuity Certificates provide income and other benefits that can not be lost through borrowing nor menaced by financial distress. Even when a member can no longer meet his payments, all that he has formerly paid is conserved and increased to create age and disability income for the member and income for his family after his death.

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## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

Biloxi

Dear Mr. Wilds:

Our six unions are doing such splendid work at the present time and for the last six months I thought perhaps you would like to know about it. The Lord has blessed us wonderfully along this line of our church work, as He has sent us such good leaders and officers who co-operate with the pastor and myself in every way possible. The first thing I would like for you to know about our B. Y. P. U.'s is that we are well organized, having young and enthusiastic leaders and officers, who are as follows:

Rev. L. H. Miller, Pastor.

Miss Hazel Burnside—Leader of the "Anti Cants" Juniors.

Miss Lena Burnside—Leader of "Christian Conquerors" Juniors.

Miss Eleanor Wheeler—Leader of "Readys" Intermediates.

Mrs. F. J. Pates—Leader of "Leavers" Intermediates.

Miss Mary Louise Kelly—Sponsor.

Miss Shirley Billings—Sponsor.

Mr. Joe Hudson—Sponsor.

Mr. Ronold Billings—President of Senior Union.

Mrs. L. H. Miller—President of Adult B. Y. P. U.

Mr. Willie Lockler—Gen. Chorister.

Miss Elizabeth Seal—Gen. Pianist.

Miss Helen Morrison—Director.

We have 98 enrolled in the six unions and are planning a young married people's union in the near future. Three out of the six unions have reached the Standard. Each union averages one peppy social a month and these socials have become quite famous in our little city, and we always get a good write-up whenever we have one. The society editor of the Biloxi Herald calls me every week to get the information on the various socials. Our General Assemblies have helped the work quite a bit also, as we could not get the folks to stay for the General Assembly, whereas now that we have a good feature every Sunday night we do not have enough seats for the folks, and many people whom we have never been able to bring into the unions come early for church in order that they can be there for the General Assembly and keep in touch with the work.

Another difficult situation we had been able to overcome and that is getting the folks to come to the program planning meetings and business meetings. Once a month all of the unions now meet together in the basement of the church and we have a pep meeting with a regular cheer leader and sing B. Y. P. U. songs and have yells for different members who have done good work for the month. The Adults seem to get as much "kick" out of the meetings as the nine year olds. After the pep meeting each union goes to its room and the programs are planned, and in this way all of the programs for the month are planned at one time, and the Di-

rector does not have to worry about the unions having their meetings.

During our General Assembly periods, we allow one union to have charge of this program and in this way each union has a chance to give the program every six weeks. Last Sunday night we had a Thanksgiving program by one of the Junior unions. The Seniors are planning an elaborate Christmas program which will be given the Sunday before Christmas. The program is outlined in McCall Magazine. The name of the program is "When The Christ Child Passed Through", written by Margaret Applegarth. I call your attention to this program as you might wish to suggest it to some other union that is searching for a different Christmas program.

The Senior union is planning a Thanksgiving party for the boys and girls who have been away to school as many of them will be home for Thanksgiving. It is very unusual to have a B. Y. P. U. party on a holiday, but this one was planned for that very reason. Usually there are several large dances going on, so we thought perhaps it would be better to have a party of our own as the boys and girls in the church do not go to dances and in this way they would have something to do also.

We have come to the decision that our unions are on the upward path due to God's help, co-operation, good socials—good programs and better General Assembly periods—one of the best mixed quartets in the city—which is called the B. Y. P. U. quartet, made of four young people from the Senior union. Although we have made great strides in the past year—we have a vision of every church member a B. Y. P. U. member and every union 100%.

There are many more interesting facts about our work but I shall not take up any more of your time.

Trusting that we shall have you with us before very long, and wishing you a Merry Christmas and a Happy New Year, we are,

Yours in His service,

First Church, Biloxi, B. Y. P. U.'s.

By Helen Morrison, Director.

We appreciate such letters as the above and felt that the splendid suggestions regarding how problems were met and overcome would be helpful to other directors and hence we pass the entire letter along to you, thanking Miss Morrison for it.

### W. C. T. U. CONVENTION

Bringing home a new slogan "Observance and Enforcement, Not Repeal" delegates from the National Woman's Christian Temperance Union Convention at Houston, Texas, have returned to their homes. For the next year they will cooperate in a nation wide expansion of the traditional W. C. T. U. educational campaign for total abstinence and in support of prohibition.

The activities of the organization will be largely educational but the

convention solemnly reaffirmed the position of the W. C. T. U. taken in the last presidential campaign in favor of dry planks in party platforms.

"We will oppose," the resolution declared, "any and all political parties adopting a repeal or modification plank. We declare our determination not support candidates who by personal example, public acts and public utterances show themselves the undoubted friends of prohibition."

The resolutions also emphasized the value of total abstinence; reiterated that the W. C. T. U. "stands by the constitution", condemned state control or government sale of liquor; favored a continuance of educational methods for temperance and prohibition and denounced as dangerous to good government the activities of the opponents of prohibition:

"We believe," said the resolutions, "that total abstinence will make better Americans and we believe that prohibition is making a better America."

In addition to the two major political parties as represented by the

### THE MISSISSIPPI BAPTIST HISTORY

Will Make

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delegates to the National W. C. T. U. Convention made separate statements of their positions. The Republicans communicated with Chairman Fess of the Republican National Committee a statement commending the last National Republican Convention and its attitude toward prohibition and called attention to the efforts now being made by wet Republicans toward a wet plank. "As to the future action", said the Republican women, "we will refuse to support any party or candidate committed to the modification or repeal of the Eighteenth Amendment and Enforcement Legislation."

The Democratic women resented the implication that the Democratic landslide is a wet landslide and they demanded "that the leaders of the National Democratic party exemplify their loyalty to the constitution by writing a dry party platform and by the nomination of dry candidates."

The convention displayed a revival of the old crusade spirit which preceded and resulted in the organization of the W. C. T. U.; one episode being a sunrise meeting for prayer and rededication to their cause. The convention sent a Pentecostal message to the W. C. T. U. organizations in fifty-three countries asking the women of the world to unite in prayer at noon on January 8, 1931, for protection of the home from the drink habit and drink traffic and for the abolition of war. In this country wherever the week of prayer from January 4th to 10th is observed, the convention asked that prayer for the same objects be included.

The convention received a message from President Hoover expressing appreciation of the ideals of the W.

C. T. U.; to which the convention sent a reply expressing appreciation of his example of law observance; and pledging cooperation in his constructive plans for world peace, child welfare, and for the relief of the economic situation.

It was plain that the educational work of the W. C. T. U. which has never been dropped, is now operating on a wider front than ever. Evidence of this was seen in the presentation of 350,000 signatures of young people who through "Youth's Roll Call" signed for total abstinence and support of the 18th amendment; and in pageant form the convention was shown how the W. C. T. U. contributes to the equipment of youth through its departments of work.

Ben H. Spence, Washington correspondent of a Canadian newspaper, explained Canadian government control, which, in his country, is resulting in an increase in alcoholism crime, demoralization of youth and other evils.

The convention sang "Praise God From Whom All Blessings Flow" on hearing that the President's Commission on Law Observance and Law

Enforcement had discarded any thought of repeal of the 18th amendment and that various rumors had been authoritatively denied clearing the Commission of the suspicion that it would adopt the legalization of beer or stage a prohibition referendum. The convention sent to Chairman Wickersham a telegram declaring "the convention feels that God has guided the Commission in reaching such a conclusion and our prayers will continue to follow you."

The National W. C. T. U. plans to hold at least twenty great regional conferences throughout the United States next year, as well as a meeting of the National Executive Committee at Niagara Falls in June, following the convention of the World's W. C. T. U. to be held in Toronto, Canada, June 3-10, 1931.



Rev. J. W. Michaels in the act of making the sign of "It" as in the Lord's Prayer.

### FREE COPY

A copy of Michaels' Handbook of the Sign-Language of the Deaf, as originally brought to us from France in 1817, written especially for Ministers, Sunday School Teachers and Theological Students, Free to each Sunday School Library that will send 12c for mailing. To all others at cost, 60c, postage paid.

Address,

—Rev. J. W. Michaels,  
Mountainburg, Ark.



### REVIVAL MEETING AT BLUE MOUNTAIN

Dr. W. T. Lowrey and Brother Jack Perkins were with us at Blue Mountain from November 2nd to 9th. From the first to the very last service, the interest grew. Great congregations attended every service. At the morning hours the girls of the College attended in body, as did also the boys of Mississippi Heights Academy and the students of local public schools both grades and High School. This was also true of the College and Academy at the evening services. The local community attended in great numbers.

As is well known, Dr. Lowrey has been pastor of the church twice and president of the College twice. No man living holds a higher place in the hearts of our people than does "Dr. W. T.", as Blue Mountain loves to call him. These facts emphasized the powerful and gracious messages this princely preacher brought.

The entire series of sermons was strong and appealing. To the indifferent church member the appeal was clear and strong but always in a spirit of love for the neglectful. If such messages and such love do not awaken the careless, nominal church member, it would seem that there is little hope for them. But the appeals were effective and many were moved to attempt better things for the Lord and the church. Faithful church members were greatly blessed. The unsaved were reached by the Holy Spirit's use of the messages and the messengers. It was indeed a great delight to be in these meetings and to hear the Gospel so forcefully and yet so plainly preached.

Dr. Lowrey's type of evangelism is surely what so many of our churches need. Deeply spiritual, delightfully understandable, truly Biblical, are words that characterize the messages. But more significant than the form and beauty of the sermons were the personality and nobility of the preacher. He had lived the Gospel he preached in this community for many years. Continually he gave one the impression that he sought to be absolutely obedient to the leading of the Holy Spirit.

There were great numbers of re-consecrations to the Lord for more faithful service. Practically every young woman in the College, many of the boys of the Academy and many of our local people publicly pledged themselves to more faithful service and greater loyalty to the Lord and the church. All in all, the meetings stirred deeply all our hearts. Surely our church and community must be better henceforth. There were twelve additions by letter, sixteen professions of faith, and of these, twelve united with the church for baptism. Eternity alone can compute the amount of good done in these meetings.

Brother Jack Perkins of Newton, Miss., led the singing and he did it most effectively. The modest manner of this song leader won for him the confidence and support of the people. "Brother Jack" does it well and he holds a high place in our hearts. You will make no mistake in asking this fine young man to

help you in your tasks. I commend him and my people "second the motion".

Dr. Lowrey ought to be kept continually busy in this type of work. Our churches need him. He is strong and forceful physically, mentally wide awake and spiritually most sympathetic. Ask him to come over from Clinton and help you.

Very cordially,

— Robert L. Lemons, Pastor.

### CHINESE SAINTS WHO DIE IN THE LORD

An Old Soldier of the Cross Who Was Once an Opium Smoker Passes Gloriously to His Reward.

The best friend he had known, next to the Lord himself, he was permitted to see before he left this world, for this real friend, who had been instrumental in leading him to Christ, came to his spiritual vision a week before his death, when, it is claimed, he was without pulse and breath for some time. There are those to whom these things are strange, but not so to many Chinese Christians, as is true of saints in the West who are nearing the other side.

Beautiful in Soul if Not in Person.

Our dear old brother Mu was not a beautiful specimen of humanity. He had run himself down to skin and bones by the use of opium long before he became a Christian, and the new birth of soul had not restored to body the weakness brought on by the drug. He had not been able to replace some front teeth for lack of funds. But he was an earnest Christian, a helpful brother, a preacher of the truth. He worked as a colporter for several years. The past few years he was in charge of the Christian Book Agency. At the time of his death he was also chairman of the board of deacons.

It always does one good to see Chinese die happy, for, alas, so many unsaved naturally fear death, and die without hope. Mr. Mu had been sick a long time with lung trouble and expected to be called soon. He was ready and, real Chinese style, had his wife put his new burial suit of clothes on him three times, wishing that he might die in these. It was while so dressed that his spirit seemed really to leave him and he appeared to be dead for a half hour or more. When he came back to consciousness he claimed that he had seen his old bosom friend, Deacon Swen, who died four years ago. This was a source of joy and interest to him during the remaining days, and he was now more anxious than ever to pass on beyond the vale, not only to see his friends, but Christ the Lord.

Deacon Swen and the Christian Cemetery.

My dear brother Swen, who was seen by Mr. Mu during his illness, was another one of our Harbin brethren who went to the other land with a song in his heart and praise on his lips. He was a contractor and builder in relation to the business of this world, but also constructed lives and built up his own for a better land where there are temples not made with hands. He had much to do with bringing Mr. Mu out of a life of sin and setting his feet on the Rock of Salvation,

Christ Jesus our Lord, as well as leading others of his friends to salvation.

Mr. Swen was much interested before his death in our proposition to secure a suitable plot of ground from the civil governor as a cemetery for the Chinese Christians of Harbin. When the land was granted and the Christians of the city contributed money to erect a fitting entrance, put a fence around the beautiful big lot, and had planted trees, Brother Swen expressed a desire that as he was now growing old and was retiring from business, he would like to become cemetery keeper, tending the trees, planting flowers, and looking after other affairs there.

By the time the gate and fence were up, and the house was built, he had, however, become too ill to move there. He passed out into the other world and into fairer gardens, but his body was the first to be planted in the Christian cemetery. Since then others have gone on, until there are now many who have died in the Lord and are now awaiting the resurrection morn.

We helped bury old Brother Mu there the other day. We felt a feeling of victory there as we walked among and looked upon the graves of the men and women, boys and girls, who have won the victory through the Lord Jesus and have become the children of God.

We thought of the fact that somebody-sometimes somewhere from the graciousness of their hearts had contributed of their material gifts and had made possible what we had seen. There are thousands, yea millions, more who are waiting to hear, that they, too, may be born from death unto eternal life.

—Charles A. Leonard.

Harbin, Manchuria, China,  
Oct. 13, 1930.

### LOSS OF POWER

A review of the Acts of the Apostles will show that the preaching and testimony of the apostles and laymen was with power, and that great numbers of people were saved. Why was it? The answer is, they were filled with the Holy Spirit and obedient to Him. What does it mean to be filled with and obedient to the Holy Spirit? The answer is to be found in John 16:13,14. "Howbeit when He, the Spirit of Truth is come, He will guide you in all truth: for He shall not speak of Himself; (or by Himself) but whatsoever He shall hear, (in counsel with God the Father and God the Son) that shall He speak: and He will show you things to come. (Showing that the revelation was not yet complete, thus our need of the New Testament.)

He shall glorify me: (says Jesus) for He shall receive of mine, and shall show it unto you".

Being filled with Him, they obeyed Him in glorifying Jesus. So, after all we find that the secret of power was in their messages.

What was their theme? It was Jesus. What was their message? It was from first to last the gospel of our Lord Jesus Christ; of "how that Christ died for our sins according to the scripture; and that He was buried, and that He rose

### In Memoriam

IN MEMORY OF REV. J. O. BUCKLEY, OUR DECEASED PASTOR

It is often a pleasure to write, but we come this time with sad hearts to try to say something in memory of our deceased pastor, Rev. J. O. Buckley.

We extend a sympathetic hand to the wife and children; also to the many friends and sister churches. At times we often feel as lost sheep without a shepherd, but God moves in a mysterious way His wonders to perform. He has sent our way a great man of God to serve us for the coming year. We as many other friends learned to love our deceased pastor as a pastor, as a citizen, but the greatest of all as a man of God. We learn to love God more when He lets the death angel slip into our homes and take a loved one. Let each one of us try to serve Him so that he can step through death's gate and clasp the hands of our loved ones who have gone on before. The going of Rev. J. O. Buckley was a pleasant go. Earth has lost a precious jewel. God's own hand was in it all. In His wisdom it has pleased Him. He was ready for his call. Rev. J. O. Buckley could say as Paul said, I have fought a good fight, and may He say as Paul said, for me to live is Christ. We do not learn to appreciate a good man, as our beloved deceased pastor was, until one like him has been taken from us, but God does these things very often to bring His children nearer Him. God is only sifting the wheat from the chaff. Let us strive faithfully to be the wheat. We have been wonderfully blessed in the past years to have such a man as Rev. J. O. Buckley as our pastor. It was so hard to give him up, but, it pleased God, so we should try earnestly to look on the bright, beautiful side. Our deceased pastor has gone to that beautiful City which he so often preached about, that marvelous City that John describes in Revelation. He has in time past made the remark that he could not preach the Word of God as he would like to, but now he can preach like his heart desires. We as feeble singers did not get to sing for our deceased pastor as often as we would have liked, but we hope in that Celestial City we will be among God's redeemed singers.

Signed:

J. B. Speights,  
L. C. Hedgepeth,  
S. E. Daniels,  
C. H. Hedgepeth,  
Hepzibah Quartette.

again the third day according to the scriptures".

They didn't preach anything else, and they declared that "through this name" and "through this Man is preached unto you forgiveness of sins: And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses".

And that holds good unto this day. Go to a church where multi-



tudes are being saved and you will find the pulpit occupied by a man who is emphasizing the fundamental doctrines of the gospel of Christ. But, alas! The modern pulpit of today is silent on doctrine; it is out of date. The majority of pastors—and evangelists too, as for that—are preaching practical-righteousness, denominationalism, stewardship, co-operative-program, charity, obedience to law, prayer, fellowship and every thing else in the world except the fundamental doctrines of the gospel of Christ. The result is, our churches are being filled with zealous nominal Christians, but unsaved. Men may preach the truth until they are black in the face, but unless they preach the One Specific truth we may not expect to see any revival. Why? Because it pleased God by the foolishness of preaching to save them that believe. And the same writer made it clear what kind of preaching he was talking about when he said: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth".

That is why we contend for more evangelism above all other things.

Through our zeal for other things—and I will say, good things too—we are quenching, grieving and shutting out the Holy Spirit, the result of which is the loss of power and energy, and adding a heavy load of dead weight.

—J. E. Heath.

#### FIFTY-FIFTY SELF-DENIAL BANK

W. W. Hamilton, Baptist Bible Institute, New Orleans, Louisiana.

A young matron in one of our Baptist churches has asked me to furnish her with a small bank, or mite box, in which she may sacredly place self-denial money for the Baptist Bible Institute. She has already decided on the source of these extra love offerings.

Mary of Bethany had a box in which was stored costly treasure, and when in self-denial and self-sacrifice and love she used it to honor her Lord and Saviour the offering received such commendation from Jesus that what she did becomes known wherever the gospel is preached.

"Costly?" Yes, but the motive which prompted the gift found joy in offering the very best to him. Sometimes we are told to give until it hurts, but is it not far better to give until it feels good?

Secure from your banking institution a savings bank and put into it self-denial love gifts for Christ, or the Baptist Bible Institute will be glad to send fifty-fifty self-denial boxes to those who may wish them. Let us enjoy with Mary of Bethany the kind of giving which surprises ordinary folks and brings pleasure and honor to our Lord Jesus Christ.

A new recruit was on sentry duty for the first time at night, when he saw someone approaching.

"Who comes there?" he challenged sharply.

"The officer of the day," said the other.

"Then," was the sentry's unexpected inquiry, "what are you doing out at night?"—Ex.

#### MOMENTS OF MEDITATION

I wait on thee, today, Lord,  
Teach me thy will to know;  
'Twas yesterday I went, Lord,  
Without thy word to go.

'Twas yesterday I tried, Lord,  
But all the roads were crossed;  
I had to call on thee, Lord,  
To keep from being lost.

I can not see my way, Lord,  
But with thee I can walk;  
Today, I can not start, Lord,  
Before I kneel and talk.

The hours that are ahead, Lord,  
May bring me joy or woe;  
And I have need of thee, Lord,  
Wherever I may go.

So I dare not begin, Lord,  
Before I speak with thee;  
Give me instructions now, Lord,  
Or better—Walk with me.

When I was in college, a dear Sunday School teacher emphasized the need of asking the Lord for "orders of the day". She believed that one should have a Morning Watch as well as a Sunset Service. Distinctly I remember her illustration:

"Down South where the Darky is a man of many duties, Uncle John was told to come up to the 'Marster's House' early next morning to do some carpenter work on a shed. Accordingly he came with his saw and hammer and nails and other carpenter tools, and seeing no one up to give him orders he proceeded to mend the roof of the shed. When the 'Marster' found him he had put in several hours of work repairing the shed.

"But I wanted you to tear off that roof and put on a new one," objected the 'Marster'.

"Ah jes thought you wanted dis roof fixed," said Uncle John in reply.

"What you thought I wanted you to do and what I really wanted you to do are two different things. Now you have wasted half the day. You should have come to me early this morning for your orders."

And truly it behooves all of us to go to the Master for orders of the day. Otherwise our energy may be wasted, and the work we do may hinder us from doing the work He wants us to do.

It was this thought that inspired the above poem.)

—Lillian Eleanor Ellis,  
Parchman.

#### NEW ORLEANS NEWSBOY GOES FIFTY-FIFTY

W. W. Hamilton, Baptist Bible Institute, New Orleans, Louisiana

"Joe, how much do you make selling newspapers?" The pastor of Grace Church, down in the most foreign section of New Orleans, asked this question of a newsboy, one of his members. "About thirty-five or forty cents a day," he said. "Would you be willing to put aside five cents of this each day for the Lord's work and bring it to the church on Sunday?"

The little newsboy readily agreed, and when Sunday came he brought sixty cents, and Pastor Clarke, being told of the boy's big offering,

## Missionary Decides at Midnight to Write Her Appreciation of Vicks

So Rejoiced was She That Its Treatment Had Brought Relief to Her Little Boy



A group of school children.

"I am a missionary," writes Mrs. G. W. Strother from Pochow, Anhwei, China, a post of the Southern Baptist Church. "We have two lovely children."

"Last night our baby son, Greene Wallace, Jr., gave me such concern with his terrible cold. I made a 'tent' over his bed and let him inhale the 'Vicks Vapor'. In an hour's time he was relieved and sleeping quietly. I was so rejoiced I made up my mind at midnight to write you today."

Like Mrs. Strother, Vicks is the first thought of millions of mothers all over the world for children's colds, because it avoids the constant "dosing" which so often upsets delicate digestions. Being an external treatment, Vicks can be used freely and as often as needed; even on the youngest child.

Just apply it over throat and chest and cover with warm flannel. Vicks acts two ways at once for relief:

sought him out and asked for an explanation. Surely his reply ought to help some of the rest of us to go fifty-fifty with God at least in the money spent for non-essentials and luxuries and self-indulgence.

Joe said he thought much of the pastor's suggestion about giving five cents a day, and it occurred to him that instead of spending ten cents each night for moving pictures he would just go every other night and would give the money thus saved to the Lord.

Fifty-fifty with God in money for non-essentials, in self-indulgence, in pleasure, in Christmas gifts, would change the reports in every church and state association and in our great conventional gathering next May in Birmingham. Let us each begin now to do this, and ask others to join us. Fifty-fifty with God in non-essentials would save our Co-operative Program.

#### PASTORS' ANNUITY IN CHURCHES' LOCAL BUDGETS

Churches should provide in their local budgets their part of the cost of participation of pastors in the benefits of the Service Annuity Department. This item cannot be included properly in a church's denominational budget.

Pastors will hesitate to ask their churches to make this a budget item or to act upon it at all, hence deacons, business boards, finance com-

(1) By stimulation, through the skin, like a poultice or plaster, and (2) by inhalation, its medicated vapors, released by body-heat are breathed in direct to irritated air-passages.

For deep chest colds, increased stimulative effect can be had by reddening the skin over the throat and chest with hot wet towels before applying the Vicks. For concentrated vapor action, melt a teaspoonful of Vicks in a kettle or bowl of boiling water, place a newspaper, towel or blanket over the head, covering the kettle too, and inhale the steaming vapors for several minutes. This is the "Kettle and Tent" method to which Mrs. Strother refers.

Mrs. Strother and those who use these improved treatments for different types of colds are the ones who are really getting the greatest value from "The Little Blue Jar". Read your directions folder and try them.

mittees, and thoughtful laymen and women will see to it that the church does its part to provide for the pastor's age annuity and disability benefits and for the pastor's family, in case of his death.

The amount to be provided by the church is a monthly payment equal to 8% of the pastor's salary, adding 15% to the cash salary in case a free home is furnished. In other words, if the pastor's salary is \$100.00 per month cash and a free home, the church will pay each month 8% of \$115.00 to The Relief and Annuity Board, Dallas, Texas, and larger or smaller sums, according as the pastor's salary is larger or smaller.

—H. F. Vermillion,  
Managing Director,  
Service Annuity Dept.

Little Luella was visiting her great aunt whom she had christened "Honey." It was Sunday afternoon and they were having some Bible stories. In the midst of a story five-year-old Luella piped up:

"Honey, I love God bes' of all, next mother an' daddy, then you. An' I love ever'body. But where God said, 'If they hit you on one end, turn the other end,' I don't know about that, do you?"

**CLEAN EYES ARE HEALTHY EYES**  
To keep your eyes clean and healthy use regularly Dickey's Old Reliable Eye Wash. All stores or by mail 25c. DICKEY DRUG CO., Bristol, Va.



## A QUESTION?

Does the Bible teach that by the "preaching of the Word," and the ministration of the Holy Spirit, the "world will grow better," more righteous," until, by these agencies, the entire population of the earth will be converted to the religion of Jesus Christ; become true believers in Jesus, the Son of God; regenerated, "born again," saved, and thus the millenium be ushered in?

If our Saviour and teacher meant for us to believe thus, what did he mean by the parable of the tares among the wheat? When asked by his disciples to explain it, he said unto them, "He that soweth the good seed is the Son of Man, the field is the world; the good seed are children of the Kingdom; the tares are the children of the wicked one; the enemy who sowed them is the devil; the harvest is the end of the world; (ages) the reapers are the angels: as therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth his angels and they shall gather out of his Kingdom all things that offend and them that do iniquity; and shall cast them into a furnace of fire. (This I understand to be baptism of fire). Then, shall the righteous shine forth as the sun in the Kingdom of their Father." Matt 13:37-43. "For many shall come in my name saying I am Christ and shall deceive many; and there shall arise false Christs and false prophets (false teachers) and shall show great signs and wonders; inasmuch, that, if it were possible, they would deceive the very elect." Matt. 24:5-24.

"As the days of Noah were so shall the coming of the Son of Man be. For in the days that were before the flood they were eating and drinking; marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be." Mat. 24:37, 38, 39. Luke 17:26-27.

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from Heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." Luke 17:28-29-30. "Nevertheless, when the Son of Man cometh shall he find faith on the earth?" Luke 18:8. This seems to indicate, that compared with the people of the earth, there will be but few faithful believers: only a few watching, expectantly, for His return. Only a few believed Noah's preaching the coming flood: the wickedness and sin of Sodom and Gomorrah, in the days of Lot, seemed unsurpassed. Yet our great Teacher said that the condition of the world would be similar to this just prior to His second advent. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they say peace and safety, then sudden destruction cometh upon them and they shall not escape." First Thess. 5:2-3.

"When the Lord Jesus shall be revealed from Heaven with His

mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in His saints, and to be admired by all them that believe in that day." 2nd Thess. 1:7-8-9-10.

"Let no man deceive you by any means; for that day (the coming of the Lord) shall not come except there be a falling away first, and that man of sin be revealed, the son of perdition." 2nd Thess. 2:1-2-3. "And then shall that wicked (one) be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan with all power and signs and lying wonders." 2nd Thess. 2:8-9.

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils (demons; there is but one devil) speaking lies in hypocrisy; having their conscience seared (as) with a hot iron; forbidding to marry and commanding to abstain from meats." 1 Tim. 4:1-2-3. "This also know, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, false accusers, truce breakers, fierce, incontinent, despisers of those that are good; traitors, heady, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof." 2nd Tim. 3:1-2. "Evil men shall wax worse and worse, deceiving and being deceived." 2nd Tim. 3:13. "Knowing this first, that there shall come in the last days, scoffers, walking after their lusts, and saying, where is the promise of His coming? For since the fathers fell asleep all things continue as they were from the creation." 2nd Peter 3:3-4.

How many "members of the church" understand that our Saviour will return, in person, as he went, or have any definite idea of the manner of His coming? Declaration of belief in it's near approach is met with levity or a scoff similar to that described by Peter. It seems to me that the foregoing scriptures teach that the world will be desperately wicked when our Lord shall come, and I cannot understand how any candid mind can believe that it will be converted to Jesus before His second advent. If this belief, or theory, be true, then a comparison of the various religions of the world, and consideration of the past progress of Christianity cannot fail to produce the conviction that the millenium is indeed a thing of the very distant future. The belief that Jesus will not come until the millennium is established possibly accounts for the little interest manifested in that very tremendously important event.

Jesus gave His disciples some signs of His near approach and bade them watch; saying, "When the branch of the fig tree is yet tender and putteth forth leaves, ye know that Summer is near; so ye, in like

manner, when ye see these things come to pass, know that it is nigh, even at the doors." Mat. 13:28-29. "Watch therefore, for ye know not what hour your Lord doth come. Therefore, be ye also ready, for in such an hour as ye think not, the Son of Man cometh." Mat. 24:42-43-44. "Take ye heed, watch and pray, for ye know not when the time is. Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all—watch." Mark 13:33, 35, 36, 37. If post millennialists are correct then indeed it is unnecessary for this, and many succeeding generations to watch for the Master's return.

I know that some say that He comes to us as individuals when we die, but in a spiritual sense He has never left His people, for He promised to be with them "always, even to the end of the ages." Matt. 28:20. I find no promise, or statement, that the world will become thoroughly Christianized; all it's inhabitants become true believers, children of God by faith in Christ Jesus (Gal. 3:26) before He comes to "receive His people (the saved) unto Himself." (John 14:3).

"This gospel of the Kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come." Mat. 24:14. This being true the time of the end is near, for nearly all nations, if not quite all, have had the gospel preached to them. "Even so, come Lord Jesus." Rev. 22:20. "Some say that before the latter days the whole world shall become Christians. This is a falsehood forged by Satan that he might darken sacred doctrine. "Beware therefore, of this delusion."—Martin Luther. "The true church will alway suffer persecution from the wicked to the end of time, and in the church itself the good and the evil will continue blended together"—Melancthon.

"Universal righteousness never was, nor yet shall be, till that righteous King and Judge shall appear for the restoration of all things"—John Knox.

The author of "Paradise Lost" wrote,

"Truth shall retire  
Bestuck with slanderous darts, and  
Works of faith rarely be found.  
So shall the world go on  
To good malignant, to bad men benign,  
Under her own weight groaning till  
the day  
Appear, of reparation to the just,  
And vengeance to the wicked, at return  
Of Him, thy Saviour and thy  
Lord".

"As long as the world stands there will be in it such a mixture as we now see. We long to see all wheat and no tares in God's field; but it will not be until the time of ingathering, till the winnowing day comes. Both must grow together until the harvest"—Mathew Henry.

"Christ's church, while in this world, will be a bush burning with fiery trials and afflictions of various kinds"—Whitfield.

I have not desired to, nor have I

harshly or unfairly criticized the views of others, but in exercise of God-given free speech and that liberty peculiar to Baptists, I have, as humble layman, volunteered an expression of faith manifestly different from that of many of my brethren touching this very interesting and important question or subject and have offered scripture proof texts in support of it.

Of course, we cannot be equally right, "according to the scriptures", but in our search for truth as taught in the Bible, the work of God, we may be equally honest and earnest and "love one another", as brethren.

—C. M. Sherrouse,

Biloxi, Miss.

This was written in 1896.

## GULFPORT

Today closed my seven years as pastor of the First Baptist Church of Gulfport.

These have been seven years of delightful cooperation and fellowship.

During the last month of the seven years 23 members have joined the church and 11 of them were for baptism.

The last year of the seven years has been by far the most constructive year of the entire seven.

During this last year we have introduced the unified budget and used the Sunday School as a committee to put it on and collect it. We have also doubled our monthly offerings to missions and benevolence and put The Baptist Record in the budget.

Our women observed the Week of Prayer for China (Lottie Moon) missions this week and their offering is going over \$200.00, which is more than twice as much as they gave last year, and yet money is scarcer here.

Our fellowship is the best it has been during the present pastorate and is ideal.

We close our work here the fourth Sunday in this month and hope to begin at Flora the first Sunday in January, 1931.

Hope to see you often when we get to Flora.

Fraternally yours,

—W. A. McComb.

## PARKING TROUBLE OLD

When Noah sailed the waters blue,  
He had his troubles same as you;  
For forty days he drove the ark  
Before he found a place to park.

—Locomotive Engineers' Journal.

It is estimated that a block of wood containing twelve cubic inches will produce enough pulp for a 12-page daily newspaper. It takes a slightly larger block, however, to produce the editorials.—Judge.

Most of the family were at the parlor window watching the Fourth of July parade. Suddenly the mother turned to her daughter. "Where's your auntie?" "Upstairs," came the reply, "waving her hair." "Mercy," exclaimed the mother, "can't we afford a flag?"

All that stands between the college graduate and the top of the ladder—is the ladder.—Middleburg Blue Baboon.